傳道百年

the Methodist Woman

MARCH
1947

THE Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor BERNICE BURROUGHS, Production Manager

MRS. E. LE ROY STIFFLER, Circulation Manager

★ ★ ★ *Contents* ★ ★ ★

Volume 7 **March, 1947** **Number 7**

PAGE

Now Is the Time in China, by *Ralph E. Diffendorfer*..... 3

One Hundred Years in China, by *Walter N. Lacy*..... 4

Evangelism Through the Church in China, by *Bishop Z. T. Kaung*.. 6

My Mail-Bag and Callers, by *Bishop Carleton Lacy*..... 8

The Woman's Society of Christian Service in China, by *Edith Fredericks* 10

Greetings, One Hundredth Anniversary..... 12

In Memoriam..... 13

No Speedier Way, by *Mabel Ruth Nowlin*..... 14

A Century of Medical Missions in China, by *J. C. Thoroughman*.. 16

Home News Flashes..... 18

DEPARTMENTS . . .

Christian Social Relations and Local Church Activities..... 20

Organization and Promotion..... 22

Missionary Education..... 23

The Gift Box Speaks..... 24

Youth Work..... 25

Student Work..... 25

Wesleyan Service Guild..... 26

Financial Report..... 28

Literature 32

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Seventy-five cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 75 cents. Canada, Newfoundland, and Labrador: One year, $1. All other foreign countries: One year, $1.10.

Names of subscribers and all money should be sent to the Circulation Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Production Manager is 420 Plum Street, Cincinnati 2, Ohio.

HONOR ROLL

NOTE: **Honor Roll will be continued in April number. Insufficient space in magazine to handle this month. We rejoice with the growing list of societies eligible for this recognition.**

IN THIS ISSUE

This issue of *The Methodist Woman* commemorates the one hundredth anniversary of Methodism in China. The program of the Woman's Society for April is on this theme and the articles herein may be used as resource material for that topic.

Ralph E. Diffendorfer, executive secretary, Division of Foreign Missions.

Walter N. Lacy, former missionary to China, Business Manager St. Luke's Hospital, Cleveland, Ohio.

Z. T. Kaung, Bishop of China Central Conference.

Edith Fredericks, missionary to China.

Carleton Lacy, Bishop of China Central Conference.

Mabel Ruth Nowlin, missionary to China, National Christian Council of China.

J. C. Thoroughman, Superintendent Soochow Hospital, Soochow, China.

Mrs. Dorothy Webber Caton, wife of the pastor, Methodist Church, Billings, Montana.

ASK YOURSELF

1. One hundredth anniversary of Methodist missions in China. Explain.

2. Name significant events in the following periods of history of Church in China: 1847-48, 1852-57, 1869-76, 1881, 1897, 1927-30, 1937-47.

3. Angli-Wai.

4. Morrison—1807. Explain.

5. Woman's Society of Christian Service in China was born in war.

6. No speedier way!

7. Of the total 370 hospitals in China, 235 are Protestant mission institutions.

8. Supply work is needed—hump year. Explain.

Methodist Woman . . . $ .75 per year

World Outlook . . . . . 1.25 per year

Methodist Woman and World Outlook . . . 1.75 per year

NOW IS THE TIME IN CHINA!*

By RALPH E. DIFFENDORFER

"A WAR-CREATED OPPORTUNITY already reported to be waning," said recently an old hand at travel and service in China.

The reference was to the Christian movement and the work of missionaries. Hundreds of missionaries stood by the Chinese in Japan's occupation days, or followed the multitudes as they migrated westward with their churches, institutions, and national services. Some endured torture prisons, hundreds were interned, others suffered martyrdom, and throughout the whole nation the Christian missionaries proved their mettle as loyal friends of the Chinese people. Anyone addressing the Christian missionaries and their Chinese colleagues today, could reproduce the eleventh chapter of Hebrews. The service of Christians during the war opened hitherto closed doors, especially among youth in high schools and colleges. Minds of thousands of Chinese are now open as never before to world movements and new ideologies. Communism definitely is challenging them, a challenge which cannot be met by a hesitant Christianity.

Government leaders, both non-Christian and Christian, are now favorable to Protestantism and Catholicism. Without taking sides in China's internal strife and linking ourselves with any particular form of government, we should move forward while the tide is in our favor.

Last May there appeared before the Division's Administrative Committee in New York, Dr. James K. Shen, Deputy Director-General of the Public Health Administration in China. He came officially to ask for the return of all Methodist medical missionaries and nurses and requested that we double or triple their number, so urgent is China's health as she emerges into a new and powerful modern state.

In China today it is widely recognized that the graduates of the Christian schools are reliable factors in all phases of government and business. Opportunities to strengthen the forward-looking, constructive forces in government, industry, and finance now face the Christian schools and demand wider and better educational facilities.

Some day the contribution of the missionary to wartime China will be fully recorded, but to wait for the written word is to lose an event in history. Four hundred and fifty millions of people live in China. These two facts have always prodded us but never with quite the same urgency as today. What direction China will take is the Orient's paramount issue. She *can* become the mightiest Christian witness in the Far East and change the currents of history for untold millions. Nothing stands in our way. Every avenue is open. It is a call to *advance.*

Evangelism in the widest, yet deepest meaning of the word is China's first need—a personal evangelism, one that will let China get rid of her warbred suspicion, envy, avarice, and selfishness. It must not be effervescent or superficial. It must be harnessed to the wisest leadership we can muster so that it will express itself constructively.

This means a steady increase in the net number of missionaries trained for all the old familiar tasks and for many new ones—new types of work in strategic activities, in government, on university campuses, and in Christian literature. There is needed especially new and effective Christian apologetics, dealing with every aspect of China's new life and Christianity's rival thought systems.

One hundred years ago this coming spring, Collins and White started off for Foochow. The Methodist Centennial in China will soon be on. Remembering that the first missionaries of the Methodist Episcopal Church and the Methodist Episcopal Church, South, had reached Foochow and Shanghai, respectively, on September 4, 1847, and September 20, 1848, the Executive Board of the China Central Conference, is planning for a "progressive" celebration. It will begin in Foochow in the fall of 1947. In connection with the observance of the anniversary, the Central Conference will meet in Foochow to lead off in the year of special evangelism which is to be the very heart of the celebration. The delegates and visitors are then expected to move up the coast to Shanghai for the next phase of the celebration.

A great past? Yes.

Second-, third-, and fourth-generation Chinese Christians? Yes. There will be much rejoicing, but the real celebration will come as we enlist the Christian forces, Chinese and missionary, for a united witness to Christ in his redeeming power for China's millions. Let this be our Centennial Goal.

*** From *Now!* The Report of the Executive Secretary of the Division of Foreign Missions to the Seventh Annual Meeting of the Board of Missions and Church Extension of The Methodist Church.**

ONE HUNDRED YEARS IN CHINA

By **WALTER N. LACY**

SEVEN DATES STAND OUT with sparkling significance! In a hundred years the Methodist churches which went from America have become, not an American church in China, but China's part of the world-wide Methodist Church. This has been a gradual process, and many significant milestones have worked the transformation. Perhaps none stand out with more sparkling significance than these seven.

1847-1848. Judson Collins and Moses and Isabelle White landed in Foochow as the first Methodist Episcopal missionaries to go to China—to Asia, in fact—in 1847; and Charles Taylor and Benjamin Jenkins with their families reached Shanghai in 1848, as missionaries from the Methodist Episcopal Church, South. Those were heroic adventures! No one had pioneered for their churches: never have our missionaries faced a more uncertain future. Monotonous months on sailing vessels: Mrs. White's trunk having been left behind in Boston; the Taylors and two of their children having a 6'x4' cabin for the entire voyage. But no missionaries ever went to China with a greater zeal and a more enthusiastic ardor to make Christ known to the Chinese. It was their lot to find places to live in cities whose climate, whose language, whose social conditions, whose accommodations for their comfort were both crude and unknown. It was their lot to find how to present Christ to the people of those cities. It was theirs to preach while they learned the language, and to wait on their knees and in faith for recruits from the homeland through the long years before there was fruit from their labors.

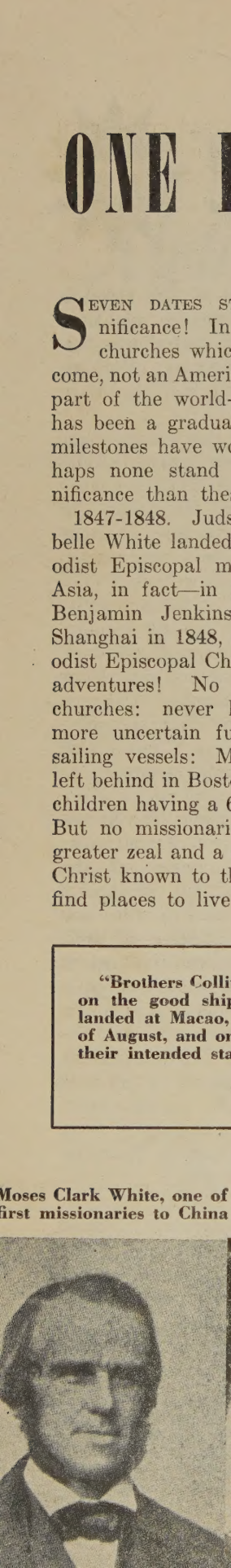
"Brothers Collins and White sailed from Boston on the good ship 'Heber,' April 15, 1847, and landed at Macao, near Canton, about the middle of August, and on September 4 reached Foochow, their intended station."

—*China and Methodism*, by James W. Bashford.

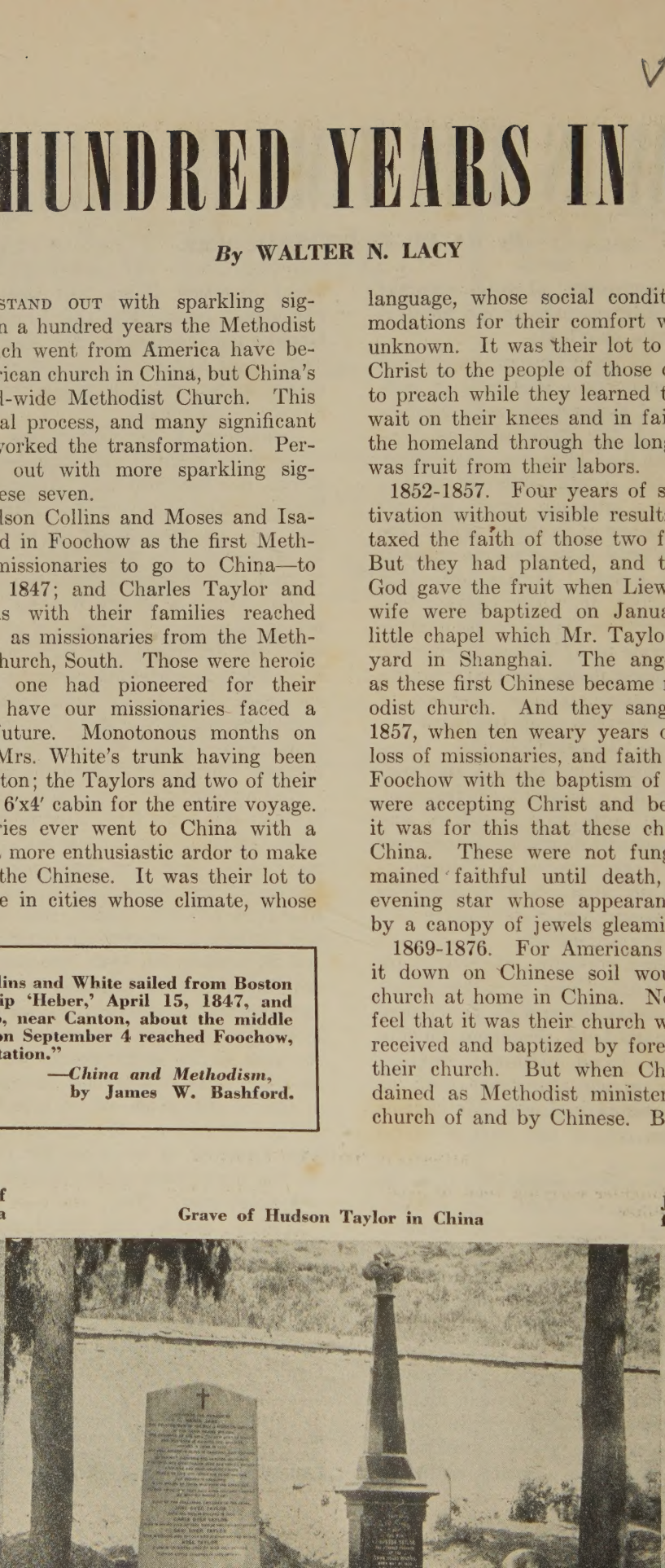
1852-1857. Four years of seed-sowing and cultivation without visible results must have greatly taxed the faith of those two families in Shanghai. But they had planted, and they did water, and God gave the fruit when Liew Tsoh-Sung and his wife were baptized on January 4, 1852, in the little chapel which Mr. Taylor had erected in his yard in Shanghai. The angels sang that night as these first Chinese became members of a Methodist church. And they sang again on June 14, 1857, when ten weary years of labor and prayer, loss of missionaries, and faith in success, ended in Foochow with the baptism of Ting Ang. Chinese were accepting Christ and becoming Methodists: it was for this that these churches had come to China. These were not fungus fruits; they remained faithful until death, and were like the evening star whose appearance is soon followed by a canopy of jewels gleaming in the night.

1869-1876. For Americans to bring it and set it down on Chinese soil would never make the church at home in China. Nor could the Chinese feel that it was their church while they were being received and baptized by foreign missionaries into their church. But when Chinese men were ordained as Methodist ministers, it began to be a church of and by Chinese. Bishop Kingsley came

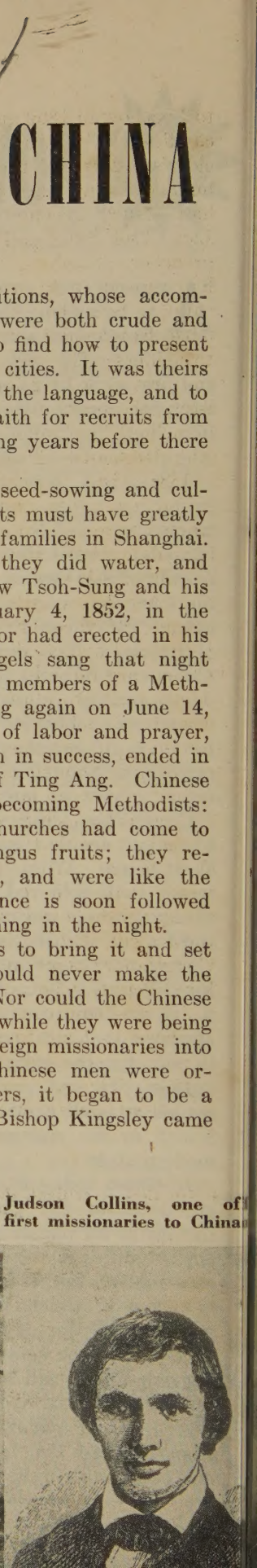
Moses Clark White, one of first missionaries to China



Grave of Hudson Taylor in China



Judson Collins, one of first missionaries to China



to Foochow in 1869 and ordained "the seven golden candlesticks"—four men who had been elected to elder's orders and three to deacon's orders by annual conferences in the United States in which they had served acceptably as ministers-in-absentia. Liew Tsoh-Sung had been a passionate and able preacher, preaching even before his baptism, but had passed to his reward before Bishop Marvin came to Shanghai in 1876 to ordain in the Methodist Episcopal Church, South, four deacons and two elders. Thirteen Chinese men had thus become the first of a long line of devoted Christian ministers, the peers of their American colleagues, who preached Christ and received men and women into The Methodist Church in China.

1881. But the church could never be Chinese in its leadership and atmosphere until men and women were trained as lay and ministerial leaders. Schools for boys and for girls were started as soon as the missionary staff could arrange for them, and even before girls could be selected rather than sought for these schools, calls were coming for better and higher education for both sexes in every China mission field. But it was in 1881 that the educational work of the Methodist churches received, probably its greatest impetus with the founding of the Anglo-Chinese Colleges in Foochow and Shanghai, the initiation of McTyiere School and what later became William Nast College, and the opening of work which was eventually to make possible the great union school system of West China. And these systems culminated in years that followed in Hwa Nan College for Women, Soochow University with its Law School, theological, Bible and medical schools to train Christian workers, and union universities in Nanking, Peking, Chengtu, and Foochow. The church which was educating its youth in such institutions as these need not fear that its permanent foundations were not being well laid in Chinese soil.

1897. The year of jubilee was one of rejoicing for all who were interested in China Methodism, for within fifty years the church had grown until it had a membership of over 20,000 and had spread into three annual conferences, one mission conference, and two missions, with Chinese as pastors and presiding elders making these twenty thousand members feel this was their church. Eighteen hundred ninety-seven marked the year when a consciousness had crystallized that these conferences and ministers and members were parts of a nation-wide church rather than scattered organizations in four sections of the country. Hence, this year saw the organization of the China Central Conference which, during the next fifty years, gave a solidarity to China Methodism and led to the preparedness which made a leader of another denomination say in 1946: "You Methodists have a closely knit, nation-wide organization which was able to function immediately after the Japanese surrendered. . . . . We had to wait until Americans and Britons returned before we could even begin to plan." This unity and the large measure of autonomy which through the years the General Conference had given to the Central Conference, helped Chinese Methodists to feel as Bishop Chen expressed it in 1944: "The Methodists of China would rather belong to a church that is world-wide in its scope, rather than to a nationalist church. There is no place for nationalism in our Christian faith."

1927-1930. Nineteen hundred twenty-seven was the year when the Chinese leaders really began to increase, while the missionaries really began to decrease. The anti-foreign Christianity movement of that year impelled the government to order that schools and colleges must have Chinese administrators, and many missionaries who had never realized what capable material had been developed in the church, were surprised to find that Chinese leadership was ready to take upon its shoulders the high ideal of a self-governing, self-propagating, and — eventually — self-supporting Methodist

(*Continued on page 27*)

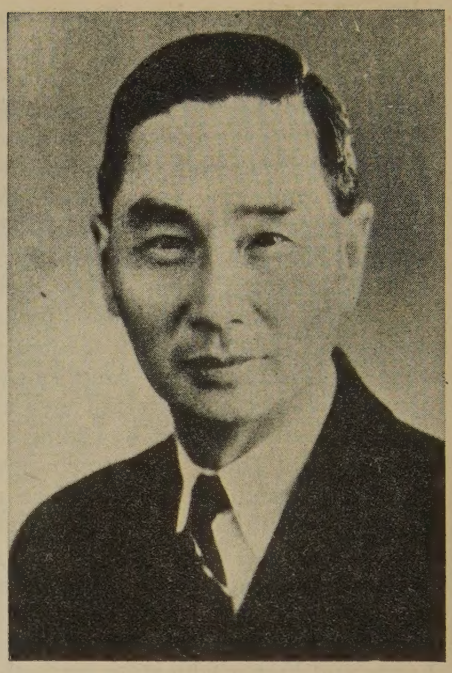
MISSIONS TODAY IN CHINA

ood situation is critical, daughter carrying food to aged mother

Demonstration of better seeds for agricultural improveme in West China

EVANGELISM THROUGH THE CHURCH IN CHINA

By **BISHOP Z. T. KAUNG**



Bishop Kaung

WHEN MORRISON FORCED the "iron door" open by the Word of God in 1807, Christianity had the chance of establishing itself upon the soil of China for the fourth time. After much persecution and many difficulties a little church was born which was destined to be the source of an unending revolution in the life of the Chinese people. This young and ever-growing church through its dynamic gospel has spread the "Good News" to all parts of the "Middle Kingdom," has dotted its map with many places of worship, and has wrought an unparalleled upheaval in the minds and hearts of its people. During the ten decades or more of evangelism, the church has gathered to her fold about a million souls. It is most heartening and gratifying to review the results which came through its fourfold way of evangelism, namely, preaching, education, medicine, and rural service.

The Christian message for China today is a message of life. China has the material basis for life—the soil of the river valleys is rich, there are minerals in her subsoil, and countless varieties of trees, plants, animals, and birds fill her wide land. Intellectually, she has been one of the first countries to try to understand the laws of nature and to apply them to the social life of humanity. Morally, she has paid the deepest respect to the highest virtues: benevolence, righteousness, loyalty, and filial piety. But in her spiritual life today, China is impoverished. We repeat the words which our ancestors have left us but they seem to be empty of all their rich inheritance of inspiration and meaning. We seem to be living in the empty shells of our old tradition.

It is at this point that Christianity has a message of life to give, a message of renewing and energizing and invigorating faith in God. For in God as we see him in Christ Jesus, we find a harmonizing principle which enables us to live a rich, happy, creative life in Christ. This message coming into the vacuum as a mighty rushing wind has brought life to its believers in thirtyfold, sixtyfold, and hundredfold measures.

The timely translation of the Bible into Chinese by Dr. Morrison was a powerful means of witnessing. What Martin Luther did for Europe, Morrison did for China. Later on pioneering missionaries, such as Drs. Young J. Allen, Timothy Richard, and Henry Martin caught the vision of evangelizing through the important field of literature. They immediately took to the task of translating Western books on all subjects, especially on science, mathematics, and politics, besides the rich Christian literature and commentaries. This served as the cause for the epoch-making and marvelous revolution which discarded the traditions, renovated the conception of the meaning of life and the universe and changed the valuation of material things; reformed the customs by generating new ideas and ideals; and, in fact, brought a wonderful renaissance to China. When the minds and imaginations of the literati were caught and set on fire, a new change in the thought and life of the Chinese people came into being.

Hand in hand came the transforming work of education. The school systems had been operated by the Chinese ancestors three thousand years ago but had been discarded. The church revived the idea through the work of missionaries and supported the schools by missions. Schools of all grades, from kindergarten to university, have been conducted and managed by the church. The benevolent influence of education was felt and the creative power was understood by the Chinese. Leaders in all walks of life have been the product of Christian schools. While female and co-educa-

tion was unknown then in China, the church had a far-sighted view of the importance of this sort of education and courageously launched this new project despite severe criticism and protest. The equality of men and women was emphasized and the emancipation of womanhood was begun—blessing both men and women and the nation as a whole. Through the primary schools the church also laid the foundation for life and tapped the unfathomable resources of young minds and hearts. Through it the church in China has made a unique and lasting contribution in training the coming generation to be good citizens. We cannot stress too much this work of our church.

The church has had the honor of being the pioneer in the evangelism of healing. She will keep this position for some time in spite of the fact that government and private hospitals are being brought into existence through which multitudes have been brought to Christ. This has certainly proved to be one of the powerful means of winning people to Christ. Wonderful have been the results. The church has done this work only in the curative sense. The new scientific discoveries in medicine cannot but push our work to the side of prevention. Therefore, the work of public health is being brought to the forefront of our attention. This new field necessarily calls for qualified workers. We must be prepared to meet this new call.

China is an agrarian country. At least seventy per cent of the vast population of four hundred and fifty millions is employed in rural districts. Seers such as Dr. Nevius had done some work along this line. He had not only built local Chinese churches on the sound basis of self-support, but had also made the places where he evangelized, particularly Shantung, a land of production through rural reconstruction. When this rural work is properly and effectively done, the Chinese Church will have no trouble in being self-supporting.

Home worship service

Typical man of rural China listening to the gospel

It fills one with gratitude and happiness to know that the church in China has, to some extent, succeeded in spreading the life-giving "Good News" through preaching, by revolutionizing the minds through education, through perfecting the bodies by means of scientific medicine, and through stabilizing the farmers' economic life by rural reconstruction.

But what are a million converts compared with four hundred and fifty million? So far, our Christian schools have been leading and have rendered the needed service. Now, because of lack of personnel and funds, most of our schools have been compelled to adopt a commercial code of management. Unless we measure up to the standards and emphasize quality and efficiency in administration, through either co-operation or union, our chances are very meager of maintaining the place of leadership and the joy of contribution that have been ours. Along the benevolence of healing, the chances still are that we are being expected to take a greater share in this work. The opportunity for rural reconstruction is urgent and golden. At least a major part of our work should be located here. What a challenge to the church in China and to the sending missions! With faith, courage, and passion, the church in China should forge ahead with combined forces of men and money to do the Will of God, to fulfill the great command of our Lord, to bring to realization the Kingdom of God in the Chinese Republic, and to a glorious victory in leading the great population to Christ.

This great task cannot and will not be done until the gospel penetrates the hearts and minds of the rank and file, enters into the literature, captures the home, remodels the customs and strengthens the character. In a word, not until all phases of Chinese life have been evangelized! May the blessed Lord hasten the day!

Ordaining native preachers

MY MAIL BAG AND CALLERS

Some Notes on the Devolution of the Chinese Church

By **BISHOP CARLETON LACY**

WOULD YOU LIKE TO SHARE some of my recent letters? They come to me from all parts of Fukien, from every district of the Foochow, Hinghwa, and Yenping Annual Conferences? I want you also to meet some of my callers of these past few days, and listen to their conversation. This would give you a better idea of what our Chinese Methodist Church is like than anything I could write or tell you.

Here is a letter from Ling Yung-fuh. He is a recent graduate of Theological Seminary, and entered conference on trial last fall. He is assistant pastor in a city church. The pastor is a rabid fundamentalist, well supported by several of the church members. This young man has been having some trouble, apparently because he chooses his sermon texts from the Epistle of James rather than from Romans. And he resents the criticisms he hears of the theological school. As I recall some experiences and clashes in the American church, I wonder whether these are signs of maturity or adolescent growing pains.

Cheng Chang-shan has been preaching for twenty-seven years. He wants a rest. Best of all would be a year of study, perhaps in Nanking Theological Seminary. If that cannot be arranged, could he be allowed to go home for a few months? It is nearly twenty years since he has had a visit with his mother. But travel is so expensive and the distance so great, he cannot afford the journey. And his little church cannot give him the trip. Still, they are doing well. They have received twelve new members this year, and have an active work going in the city jail of his town.

U Sing-hwa writes a beautiful letter of thanks. He is grateful for the two suits of American Army clothes that have just been received from the Relief Committee. But he says three other gifts for "inner rehabilitation" have been more highly prized —a little book of devotional prayers, a calendar with the picture of the shepherd finding the lost sheep, and the quarterly letters from his bishop.

Ling Wen-cheng is superintendent of the orphanage at Yellowstone. He writes that the September typhoon sent a tidal wave over the top of the dyke, wrecked that structure completely, laid waste the rice crop on which they depended to feed the children through the winter, and so saturated the fields with salt that they will be poor producers for two or three years. Emergency grants are needed to feed the orphans and to rebuild the dyke.

Dang Kai-ling graduated from theological school a year ago. He was appointed pastor of the city church on Bingtang Island. The typhoon damaged the building, but his members are giving loyally toward repairs. He finds his job too big for him. Older preachers are jealous that a youngster should have the biggest and only self-supporting church on the district. He is handicapped by lack of education and lack of a wife, and a crippled leg. Won't the bishop change his appointment, or let him go back to school?

Mail is interrupted by callers. Miss Ding Pi-ta is the pastor at Wangkow, where the church was bombed in one of the first Japanese air raids. Membership has increased encouragingly during the year. But they are mostly women. She has been given a Crusade for Christ Scholarship to study in Nanking Theological Seminary (she is a

graduate from Hwa Nan College), and is glad that the pastor appointed to take her place is a man who has just graduated from the Union Theological School in Foochow.

Ding Guo-ching is pastor of Second Ward Church, Kutien. He is down in Foochow to get a supply of relief food and clothes and medicines from ———————— for the Leper Colony on whose Board of Managers he serves.

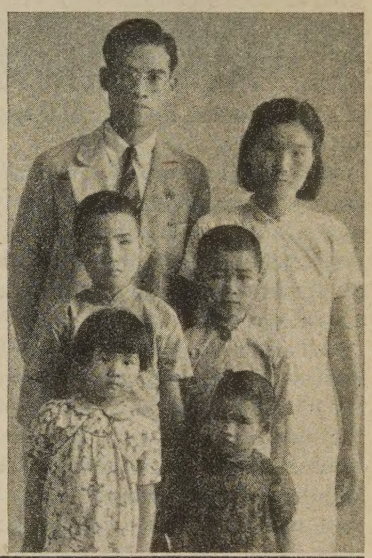
Francis Ling came in to tell me about his dad's troubles. Francis is a preacher's kid—his father now is superintendent of the Mintsing District. As a native of another county he feels almost like a foreigner in Mintsing. And this being his first year on the district he is discouraged to discover that a new broom may not always find it easy to sweep up all the neglected dust in the corners of some of the circuits. When he met at dinner a local preacher who criticized the church and said he hadn't taken Communion for ten years, the new thoroughgoing district superintendent strongly indicated his conviction that his license to preach ought not be renewed. That seemed to offend the mild and friendly pastor who had winked at the local preacher's lapse. Couldn't I do something about it?

Then Francis wanted to tell me about his own job, as a Christian student in a government university. He was not discouraged—it was a really thrilling tale of how the Christian boys had organized a student fellowship, put on a program of worship and service, enlisted the co-operation of teachers, near-by pastors, and a few missionaries. His kid brother was training for the ministry, he as an engineer, but he was happy in this real ministry to his fellow students to which he felt called by the superior privilege of his Christian home training and the insistence of the other boys in college.

The principal of the Union Kindergarten Training School called. She wanted to talk about getting her sister transferred back from Sitawan, Malaya, to serve as church worker nearer home. She wished, too, that we would find a well-trained Chinese kindergartner to serve on her faculty, if we could not get a missionary replacement (we have been for six years without a Methodist missionary in this union institution). And she wanted to say "Thank You" for the help we are giving two girls to study in that institution; one is the daughter of a preacher's widow, the other is now looking forward to the ministry.

When I could break away from my mail and my callers I got in a sedan chair (or the mountain substitute for one) and rode two days overland to help celebrate the Hinghwa Conference's fiftieth anniversary. There were half a dozen men and women who helped to organize the work half a century ago. Mr. Ling (right end in the picture) has one daughter who is superintendent of our Woolston Hospital at Lungtien (where they had so many patients when last I visited there that they were sleeping even in the morgue), and another daughter who is the efficient technician in our Harrison Hospital at Futsing. Mr. Dee (with the long white goatee) although a retired preacher, still serves on church committees where his good judgment is highly valued. Mrs. Sang (smiling below

(*Continued on page 11*)



Rev. Mr. Hwang Tsung-hsu and his five children

Six foundation stones at Fiftieth Anniversary Celebration, 1946

The Woman's Society of Christian Service of China

By **EDITH FREDERICKS**

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE in China was born in war. The women who gathered at that Central Conference in Shanghai, March, 1941, were a courageous group. They had traveled long hazardous journeys, walking many miles through dangerous areas where there was no conveyance. To form a new national organization of Methodist women at that time called for faith and vision. They were pioneers traveling a new and untried path of service.

Missionary work was not new to the women of China. Many had worked for years in the local churches and some conferences were well organized with their own missionary projects and interesting meetings. They had a real interest in home missions as well as the work in other lands, especially Africa. Many pages could be written of the "Acts" of these women and of their sacrifices and devotion down through the years.

The new organization united these groups under one head, retaining their own conference interests and projects and adding a national one for European relief where they would all work together, giving five per cent of all undesignated gifts, with a special Easter offering for the children of Belgium.

A handbook was printed and sent to all the societies of the conferences along with suggestions for monthly programs. Real progress was made as the conferences reorganized and showed a real interest and a new zeal in this united program. Emphasis was placed on spiritual and lasting values that war could not destroy. One of the big tasks that faced the officers of all the conferences was finding and developing strong leadership in the local churches for the new and broader program.

Now, after years of war, letters and reports bring us interesting and thrilling stories of the courage and loyalty of these fine Chinese women as they met life in the midst of destruction and loss and suffering.

"It was thrilling to see this fine group of women together again," wrote one missionary after attending a conference annual meeting. "We listened in amazement to reports of generous offerings from the stricken areas where the women themselves had little food; of the courage and loyalty during the dark and difficult days. There was a joy and spontaneity in the meetings and one had a sense of dynamic spiritual power in this group of wonderful women, young and old."

From another missionary we hear of the stronger groups helping the weaker ones; of "some groups walking miles out into the country to help build up the struggling societies in the small churches and of fine young people's work reported by a lovely girl." Then she adds: "Our two Chinese missionaries were in an occupied area which was taken over by the guerrilla-communist forces when the Japanese left. A reign of terror followed which caused many people to flee. Our property there had been destroyed and these two Chinese missionaries were living in a hut just big enough for their cots. They had to eat standing up, to barter for their food. The whole economy was broken down. But they stayed on in the midst of danger and need, to help the suffering people as best they could."

But let our Chinese friends tell some of their experiences. They are very humble as they write reports and letters, feeling they have done very little of the work that was in their hearts to do. The following are taken from many sections of China:

"At our last meeting many thrilling stories were told of the struggles of these eight years; of the flight from their homes; the life in exile; of the loss of personal and society property, including all the records; of the attempts to have meetings and then being forced to meet secretly in small groups."

"We were forced by the enemy to leave our church and go to a Confucian temple for worship, but our faith remained the same and God was in our midst."

"We had many opportunities while refugeeing to tell the story of Jesus in the villages where it had never been heard. Where there was no church, we had meetings in homes or in the ruins of a chapel; often out under the stars."

"In this rural area so often disturbed by the enemy, the work of the Woman's Society of Christian Service was just like a lily planted in the thorns."

"In our war-torn conference people are all scattered. Those who are with us are mostly refugees from elsewhere. Often there is not one woman in the group who can read, so our first task is to teach them simple characters and to build anew the work of our churches. There is a real hunger in the hearts of these undernourished and lonely women."

"We concentrated on morning devotions, family prayers, and individual Bible study in our group.

The members reported at our monthly meetings. To those who had observed all three, we gave a gold star; when partly observed a green star; but if they had not even tried we gave them a black star. They have tried and have grown in faith."

"In faith we go forward. God give us strength and courage for the task."

Whence came these loyal and devoted women? A century ago we had no Methodist work in China. Our first missionaries were just starting out, strangers in a strange land. They labored for years before they gained their first convert. And nearly seventy-five years ago our first single women missionaries were on their way to open work for women and girls in China. Education for "females" was not popular—but our missionaries worked and prayed and finally as people came to trust them, small schools for girls were opened, which grew to larger schools and most of the strong leaders of today have come from these schools; indeed many are children and grandchildren of the little girls who studied with our first missionaries to come to China.

Today a new challenge comes. We must build foundations for a lasting peace. Let us not fail.

Counting the coins from Mite Boxes

MY MAIL BAG AND CALLERS

(*Continued from page 9*)

her spectacles) still actively supervises the Bible women on two districts.

I came back to Foochow in time to join the Church of Heavenly Rest in celebrating its ninetieth birthday. Mr. Hu Si-guong, a businessman of high repute who has been a delegate to General Conference, recalled the early days when my grandmother, Mary C. Nind, was the first woman to preach from the pulpit with Ruth Sites as her interpreter; of how in response to her appeal the women who had no money to give for the new church building took the silver hairpins and bracelets they wore and laid them in the collection trays. Now among the official members of this church are a doctor's wife who is president of the conference Woman's Society of Christian Service, the wife of the president of the Theological College, Mrs. Ding, whose husband is conference secretary of religious education, and others of that caliber. The candlelighting service was led off by old Mother Li, whose older daughter, Dr. Li Bi-Cu, was for decades superintendent of our hospital at Futsing; whose son, Henry, is the leading eye specialist in this part of the country; another son is professor in St. John's University, and a younger daughter for years taught in the Shanghai Municipal Schools.

These events of course recalled to mind the early days when Foochow Conference spread out over territory and work that has since become four annual conferences, and when Dr. Nathan Sites was missionary for the Yenping and Yungchun Districts, each of which became a conference in itself. Or think back to earlier days when preachers all held their conference memberships in Michigan, Ohio, and Vermont, and bishops came out from those conferences to ordain them here.

We walked over to the near-by cemetery and looked at the grave of Mrs. M. C. White, who came to Foochow in 1847 and lived but a few months. The tombstone bears a quaint inscription in Chinese, a sort of apology that a Christian missionary should have died so soon after coming to China. "Although she traveled thousands of miles to preach the gospel; the water and earth did not harmonize (climate was not suitable). The night before her death she said: 'I was a sinner saved by my faith in Jesus. I am happy and not afraid to die for I have found eternal life.'" Near by is the beautiful red marble shaft on Bishop Wiley's grave; he died while on episcopal tour to the field in which he had been a missionary. On the hilltop not far away is a freshly made mound of yellow earth, the grave of Mother Chen, stricken three weeks ago by cholera. Last week her son, a Methodist bishop, was sitting in the National Assembly at Nanking helping to make the new Constitution for China, and this week he is in Shanghai directing the biennial meeting of the National Christian Council of which he is the general secretary.

The Methodist Church has gone a long way in these ninety-nine years.

GREETINGS

ONE HUNDREDTH ANNIVERSARY COMMEMORATION METHODIST MISSION IN CHINA

HEADQUARTERS OF THE GENERALISSIMO CHINA

The pioneer spirit which is so deeply implanted in all Americans, was responsible for the prompt acceptance of the challenge that the mission field in China presented one hundred years ago. Methodist women as fully as Methodist men recognized that their faith in themselves and their beliefs was to be put to the severest of tests. Very little was then known about China in the outside world and the little that was known was far from encouraging. Modern communications, if not nonexistent, were undeveloped and hazardous, and mission workers literally took their lives in their hands when they elected to labor in China. That much was known, but there was no lack of volunteers, many of whom did actually lose their lives for the cause. The mission field in those days was actually both a physical and a spiritual challenge. It is but fitting that we should pay tribute, especially to those brave spirits, the women workers, who, by establishing girls' schools and combatting old customs both physically and mentally crippling, laid the foundations of the New China. Like the elephant, the Chinese nation has a long memory, and the self-sacrifice and devotion of Methodist women workers in the early days will never be forgotten.

—Madame Chiang Kai-shek.

Nanking, January 10, 1947.

NATIONAL COMMITTEE FOR CHRISTIAN RELIGIOUS EDUCATION IN CHINA

The year 1947 will mark the one hundredth anniversary of Methodist mission work in China, and I wish to send to the Board of Missions of The Methodist Church in the United States my warmest greetings and heartiest congratulations for this happy occasion.

As a secretary of the national interdenominational work in Christian education, I have an unusual privilege of knowing intimately the work, especially the educational aspect, carried on by the Methodist mission in China. My own observations are that Wei-Li-Kung-Hui (Chinese name of Methodist Church) has two unique characteristics which The Methodist Church in the United States can be well proud of: (1) It has strong Chinese leadership, and (2) it has more women missionaries well trained in Christian education than any other denomination in China. Because of this fact, Wei-Li-Kung-Hui has become one of the pioneering forces in modern Christian education movement in China. Its contributions toward the national interdenominational work in the past two decades has been most significant. It is our sincere hope that it will not only keep up its traditional strength but will even do more in the postwar years as China needs above everything else moral and spiritual upbuilding in the period of her national reconstruction.

May God bless The Methodist Church and open the way for even greater and more effective service in the second hundred years.

—Chester S. Miao, *General Secretary.*

IN MEMORIAM

MRS. RALPH A. WARD

Mrs. Mildred May Worley Ward, wife of Bishop Ralph A. Ward, Methodist Bishop of the Shanghai Area, died at Kiu Kiang, China, February 6.

Last December, Mrs. Ward rejoined her husband in China, where he had been held a prisoner in Japanese concentration camps for almost three years. During the war she lived with friends at Maplewood, New Jersey. During this period of uncertainty, her friends marveled that she could be so poised and were helped by her Christian spirit.

Mrs. Ward had been ill for three days prior to her death and died while attending a church conference. She was the daughter of missionary parents, the Rev. and Mrs. J. H. Worley, and spent her childhood in China.

BISHOP AND MRS. SCHUYLER E. GARTH

Bishop Schuyler E. Garth, resident bishop of the Wisconsin Area of The Methodist Church and one of the youngest episcopal leaders of the denomination, was on an official visit to the churches of China, as a representative of the Council of Bishops. Mrs. Garth was with him on his visit to China. Word has reached us that Bishop and Mrs. Garth were killed in an airplane crash in China.

Bishop Schuyler E. Garth

At a memorial service for Bishop and Mrs. Garth, Bishop G. Bromley Oxnam described Bishop Garth as an episcopal leader with honest humility and great strength.

"Any work assigned to Bishop Garth was taken seriously and raised in significance," Bishop Oxnam said. "He could see all the details and put his strength behind major matters. He was essentially a human person—no parade, no airs. We have lost one on whom the church had hoped to put very great responsibility in the future."

A cablegram reports that the bodies of Bishop and Mrs. Garth were interred in the International Cemetery, near Hankow, on February 4.

Greetings from United States Ambassador to China

THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA

Nanking, November 4, 1946

Miss Bettie S. Brittingham, Editor,
THE METHODIST WOMAN,
Room 644C, 150 Fifth Avenue,
New York, New York.

Dear Miss Brittingham:

Replying to your letter I am very glad to send the following message for the publication of THE METHODIST WOMAN:

Having been somewhat closely associated with the missionary activities of Methodist women through the larger part of my life in China, I most heartily commend these for their fine-spirited and fruitful achievement.

With all good wishes,

Very sincerely yours,

J. Leighton Stuart

J. Leighton Stuart

NO SPEEDIER WAY

By **MABEL RUTH NOWLIN**

WHEN WE CONSIDER the development of Christian literature in China we must remember that we are dealing with the country that gave to the world the earliest use of printing ink, of printing from movable type, the earliest making of paper for printing, and the earliest development of printing from wood blocks. Centuries before Gutenberg they were using block printing in Chengtu. When your ancestors and mine were illiterate savages in the forests of Europe, the oldest living newspaper in the world, the famous Peking *Gazette* was being read by the literati in China. So when Robert Morrison reached China and translated the Bible into Chinese, he found facilities in the way of a written language and printing superior to those of any other country of the Far East in his day.

Irma Highbaugh, William Hsu, and Mabel Ruth Nowlin

The Bible needed interpreting, and so there was need for tracts and books to make clear the meaning of this Good News. Eventually schools might dispel the ignorance, but what could a few missionary schools hope to accomplish in a country so vast, and with so great a population? There was another and speedier way. It was the way of the printed word. The "School and Textbook Series Committee," established in 1877, expanded by 1887 into the "Society for the Diffusion of Christian and General Knowledge," which continues to this day as the Christian Literature Society. It is the largest interdenominational agency for the production and publication of Christian literature in China. The available personnel and money have always been meager compared to the gigantic task, but the results, under God's blessing, have been out of all proportion to the limited resources.

Sixty years ago it was estimated that not more than two per cent of the whole population of China could read. A very minute part of that two per cent were women and children. However, mission schools for girls were springing up, helping to sow seeds of desire for Christian literature. God had laid it on the hearts of women in Scotland to send money in the very first year of the Christian Literature Society, designated for "Women's and Children's Literature." The first book for children, printed in 1888, was a translation of a popular children's book in Scotland, *Peep of Day*. The first year's report of the society also mentions *The Christian Girl's Classic* and *Life of our Lord* in verse for families. In a letter to the ladies in Scotland, that great missionary of Christian literature, Dr. Timothy Richard, wrote: "Many of the books of our society urging reform, dwell on the necessity of educating the women, as they also have souls to be saved and minds to be cultivated."

A great stride forward in literature for women was made in 1912 when Miss Laura White, a missionary of the Methodist Episcopal Church, started the first magazine for women in China, *The Woman's Messenger*. In Chinese the name of the paper was then as it is today, *Nu To Pao*. The first character "NU" means women, the second "To" means a clapper bell, the third "PAO" means magazine or newspaper. In olden times this "To" or clapper bell was used to waken or call people. The first magazine for Chinese women was a call to them to arise, and claim life and freedom. With the coming of Miss White there was a great advance in books for women published by the Christian Literature Society. Her musical abilities were also freely used in the preparation of music for church and school. She began early to train Chinese young women to take up the task of producing literature for women. During her furlough in 1914, Miss White presented to the Woman's Foreign Missionary Society of the Methodist Episcopal Church the needs of the magazine. They responded with the funds which have provided for the editor and a yearly grant toward the expenses of publication ever since. When Miss White went on furlough in 1919, Miss Martha Pyle, of the Methodist Episcopal Church, South, took over the editorial work until the appointment of the first Chinese editor, Miss Li Kwan Fang. Miss Li had been a pupil of Miss White's in Hui Wen Girls' High School in Nanking

before entering Ginling College. After five years of service Miss Li accepted a college position and the present editor, Miss Mary Liu, took over the task. Miss Liu is another of Miss White's pupils, and has proved herself worthy of her teacher. She is this year studying on one of the Methodist Crusade scholarships, in Union Theological Seminary.

From the first *The Woman's Messenger* has covered many fields of women's interest such as homemaking, popular education, popular science, religion, temperance, social story, short stories, biographies, poetry, church and school news, games, puzzles, and an English page. The aim as stated by Miss White is true also for these days: "Into this present ferment of the old and new China, each month we sent forth our magazine, and perhaps some new book or pamphlet. The titles are different but the messages are all along one line, in an attempt to teach that the womanhood to save China is not inspired by personal ambition so much as by the spirit of sacrificial service that prompts to raise rather than to rise. That is what we are trying to teach in everything whether in books or songs or music, that the spirit of womanhood is the spirit that seeks to give and not receive; to help and not to crush; to serve, not to rule; to nourish and not devour; and if need be, to die and not live."

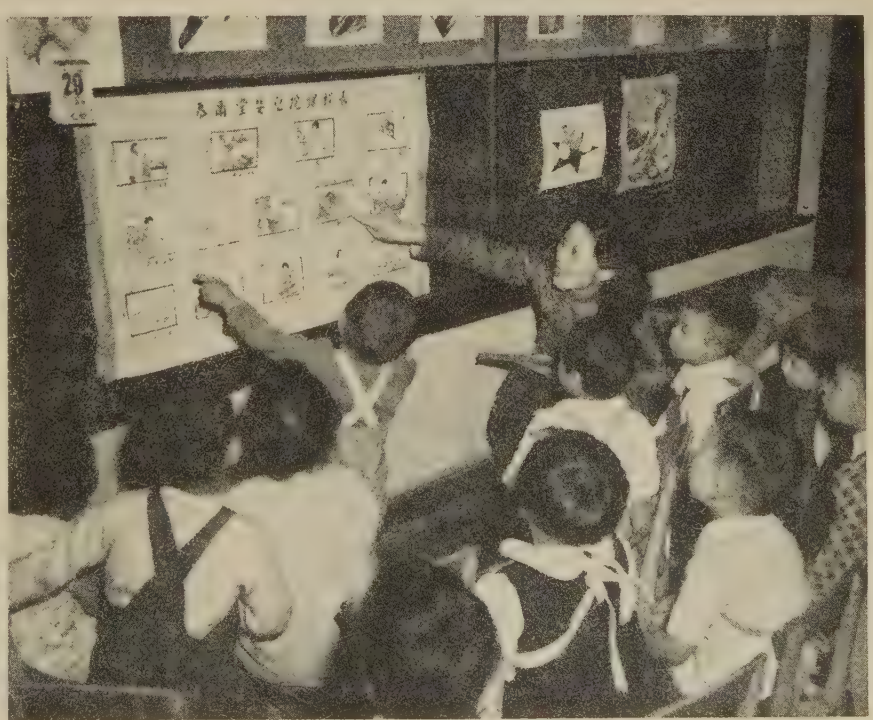
In 1913, Mrs. Helen Montgomery and Mrs. Henry Peabody, representing the Women's Mission Boards of North America, visited China. They were struck with the dearth of literature for children, and promised that if a magazine for children were started, the Committee on Literature for Women and Children in Mission Lands would help finance it. In 1915 appeared the first number of the magazine, *Happy Childhood* (*Fu Yu Pao* in Chinese). In addition to the magazine some three hundred books for children have been published by the Children's Department of the Christian Literature Society. When *Happy Childhood* suspended publication for three years after the outbreak of war in the Pacific, there was such a demand for a magazine for children of the church that Miss Shang-ling Chen and I were asked to provide one. So the *Children's Magazine* (*Er Tung Pao* was the Chinese name) met this need until *Happy Childhood* was again published.

The newest publication for women started in 1931, when the literacy classes for women in churches and communities brought a need for a magazine for semi-literate women. *The Woman's Star* (*Nu Hsing* is the Chinese name) helped the women retain the characters they had learned, and to progress both in reading ability and in their knowledge of religion and the world. We hope that funds will be forthcoming to make possible the renewal of *The Woman's Star* which has been suspended since 1941. It is the first and only magazine designed for semi-literate women in China.

After V-J Day we learned with great joy that the stock of books on hand at Christian Literature Society and the valuable plates and "shells" for reprinting had been safely preserved during the wartime. The catalogue of books now available, and reprinted since the close of the war, has been given a warm welcome from all over the country.

Production of books and periodicals were so curtailed during the war that there is still a great famine of Christian literature. Printing costs are higher than ever before, but the need for literature that brings spiritual rehabilitation was never greater. In the words of Dr. Timothy Richard, "We know of no speedier way of regenerating China than by the use of Christian literature."

Pictures such as these are helpful in teaching kindergarten, primary and junior children in the Church



Hospital staff, Sienyu Christ

A Century of Med

By J. C

WHEN, NINETY-NINE YEARS AGO, Charles Taylor landed in Shanghai there was inaugurated a century of Methodist medical missions in China, which not only leaves us a glorious heritage but also constitutes a challenge that the coming century may be worthy of the past.

Through the lives of thousands of Chinese doctors and nurses who have been trained for Christian service, the pioneer medical missionaries have multiplied their influence a thousandfold. The Chinese Mission to Lepers, the Anti-tuberculosis Association of China, and the public health work stand out as monuments to the interest and inspiration of those first medical missionaries. Of the total of 370 hospitals in China, 235 are Protestant mission institutions. Today our twenty Methodist hospitals stretch from Foochow to Kalgan, and from Peking to Chengtu. Our union medical schools have taken the lead in medical education and today set standards for the rest of China. The Chinese Medical Association is a child of the old Medical Missionary Association. Two of our first nurses, Miss Mary Hood and Miss Cora Simpson, are charter members of the Nurses' Association of China, and the latter has for many years acted as secretary. It was Dr. W. H. Park of Soochow who played a prominent part in bringing to the attention of the world the evils of opium in China. Many a church and school in China owes its origin to the zeal and energy of early hospital workers.

What of the men who wrought these things? Starting with nothing except the medical knowledge of their day, plus faith and courage they fought loneliness, discouragement, and prejudice. One doctor built a brick factory in order that he might have bricks for a new hospital building, while another bought a hill and crushed its stone to make the concrete for his buildings. Many returned time and again to rebuild after the devastation of war had wiped out their work. They repaired their own X-rays, dug their own wells, designed their own equipment, overcame prejudice against women doctors and nurses, switched to military surgery as occasion demanded. Handicapped by the lack of funds, they worked financial miracles; knowing their professional inadequacies, the missionary doctors have inspired hundreds of their Chinese colleagues to undertake advanced training. Starting in a land where nurses were unknown, missionary nurses have established modern nursing in China. These medical workers trained their own nurses, taught their own technicians, set up their own pharmacies, trained their own anesthetists, and in their spare time wrote scientific papers and took an active part in the work of the local church and in mission administration. Seldom appreciated and never publicized, his wife acted as a volunteer nurse, gave anesthetics, helped in the laboratory, taught in the hospital, aided the evangelistic efforts, ran the household, and taught her own children through grammar school.

One of China's war babies

The first doctors and nurses began in mud huts, with the most primitive equipment and with untrained helpers, and did not rest until there stood modern buildings, the well-equipped operating theater, a school of nursing of high standards, an up-to-date laboratory, a good record system, a hospital library, and a staff that would do credit to many an American town. But when you see such institutions in Chungking, Huchow, Wuhu, Nanchang, Tientsin, Peking, Tsinan, Changchow, Foochow, and Soochow you must look beyond the physical plant and visualize the tens of thousands of in-patients and the hundreds of thousands of out-patients treated yearly in our Methodist hospitals. Picture the families of those patients influenced by Christian ministry; attempt to estimate the influence of the pastors and Bible women working with those who enter the hospital gates; gauge the influence on the city of an institution whose motive is Christian service rather than gain; think of the doctors and nurses trained for private prac-

spital, students in back row

Missions in China

GHMAN

tice and government service; consider the students in near-by schools who have obtained an appreciation of public health through the hospital teaching; picture the million or more people who were spared the ravages of smallpox, cholera, typhoid, or diphtheria through the preventive innoculations carried out by these hospitals.

Then, as we sit back with a glow of pride in these achievements, let us reflect upon the number of these doctors and nurses whom we condemned to an earlier death from overwork because we did not provide adequate help and equipment. Let us attempt to calculate the years of service which might have been rendered by these men and women had we been more zealous in providing another missionary helper to share the burden of work and responsibility, and to provide a little rest. Let us consider the mental and spiritual resources which might have been released for constructive effort but which were actually dissipated in worry over having to squeeze the last dollar out of each patient that the work might go on. A thousand dollars a year to each hospital would have immeasurably lightened this burden. The isolated missionary nurse who had no colleague to share the burdens of insufficient and poorly trained help might have multiplied her usefulness manyfold, had we provided better support from America.

Today the medical missionary is picking up the pieces from the past eight years of war. In the former occupied areas they are returning to gather staff, patch plumbing, collect instruments, repair roofs, and build again. Although some financial aid has been available from Crusade funds, the personnel problem is acute. Where formerly there were two or more missionary workers in a hospital, there is now one. These people are middle-aged or elderly. Of the Methodist doctors now in China there is only one who is under forty and he is thirty-nine! Those who are now on the field are wondering who will carry on when they are gone.

What of the future? The need is still great. There are only 12,000 doctors and 38,000 hospital beds in China today. By American standards there should be 266,000 doctors and 2,000,000 hospital beds in China. War has created even greater problems of disease than existed ten years ago. Medical and nursing education have been disrupted, public health work has been disorganized, hospitals have sustained great losses in buildings and equipment, moral and ethical standards have suffered a disastrous setback during war years. This is our opportunity for real Christian medical service. Hospitals, doctors, and nurses alone are not the answer. These institutions must be Christian.

The fields for new work in the present hospitals are limitless. Our church has not even begun to realize the evangelistic opportunities in the hospitals, and courses for hospital chaplains and Bible women have yet to be organized. The fields of occupational therapy and social-evangelistic work are untouched. We have not tapped the possibilities of visual education. There is no organized program for giving postgraduate training to our Chinese or missionary doctors. Oral surgery, chest surgery, brain surgery, anesthesiology, orthopedics, dentistry, pathology, radiology, psycho-somatic medicine, and allergy are practically untouched specialities. Training of hospital administrators is yet to be attempted. There is no organization of our Methodist doctors at home to help supply the mission hospitals with medical literature, and to give them the benefit of the experience of doctors of outstanding reputation who might visit the Orient for a short period. There is no overall planning for our medical work as pertains to personnel, standardization of hospitals, advanced training of specialized forms of service.

We face a second hundred years of opportunity even greater than the preceding. Will it be said of us that the past century had faith and courage but little else, while we had much else but little courage and faith?

Nursery service for babies in China

IN MEMORIAM

Jessie E. Arbuckle, a retired deaconess who was well known in The Methodist Church, died November 2, 1946. Educated in Grove City College, Grove City, Pennsylvania, the Brooklyn Deaconess Training School, and with special work at Union Seminary and Yale Divinity School, she was well prepared for her tasks. For two years, Miss Arbuckle served as parish deaconess at Eighteenth Street Church, Brooklyn, and for seven years she worked with the late Dr. D. G. Downey at St. John's Church, Brooklyn. The next sixteen years were spent promoting and developing the Dwight W. Blakeslee Training School of the Woman's Home Missionary Society in New Haven, Connecticut. From 1921 to 1924, she was a counselor in many vocational conferences for college students. In November, 1924, Miss Arbuckle went to Lake Bluff, Illinois, to serve as superintendent of The Methodist Deaconess Orphanage from which appointment she retired in July, 1943, to reside with her sister in Mercer, Pennsylvania.

Laura Jones, retired from the Pacific Northwest Conference, died November 27, 1946, in Spokane, Washington. *Tennie Severtson,* retired from the Ohio Conference, died November 30, 1946, at McPherson, Kansas. *Mae Ledgerwood,* retired from the Indiana Conference, died December 16, 1946, at Indianapolis, Indiana. *Corinne M. Calvert,* retired from the Illinois Conference, died December 23, 1946, at Peoria, Illinois.

SUPPLY WORK NEEDED

Gifts that come through the Department of Supply Work were never more gratefully received by our schools than now. This year is what may be called a "hump year" in our educational institutions; that is, if we can get over the *hump* of high prices, we should be able to maintain our standards of living. We find according to the statistics of the Department of Labor that in October, 1946, food prices had increased 29.2 per cent over those of October, 1945. Our budgets are made so far in advance that it is difficult to anticipate prices and increase the rate charged for board, room, and tuition accordingly. In 1947-48 we shall have to make this increase. But this year we have that *hump* of high prices to overcome. Therefore, to return to our original premise, the Department of Supply Work is especially necessary this year, when its gifts can release money for food.

HOME

Undesignated Cash for Supply Work is also most welcome. At the Annual Meeting at Buck Hill Falls, we had to eliminate requests for four needed items which we had hoped might come through this source, when we heard the unwelcome news that the fund for undesignated supplies was exhausted. These items included such needs as chairs for the dining room and schoolroom at Alvan Drew School; new beds at Peck Hall; and playground equipment at Browning Home and Mather Academy. Supply Work is a great help for which we say a heartfelt "thank you."

NEIGHBORHOOD HOUSE ESTABLISHED IN CALEXICO

"A new institution is being established in Calexico. It is called Neighborhood House, and is at 506 Fourth Street, located on property donated for the purpose by the city of Calexico. The building is the former Methodist parsonage which was on Rosemont and has been moved to Fourth and Mary.

"Although new as an institution, the work that will be carried on is not new, for it has been done by Miss Ruth Ferguson and those associated with her for the past nine years. Neighborhood House now will be something of a settlement house, for it provides living quarters for workers as well as rooms for a recreational and educational program.

"Neighborhood House works in co-operation with the Mexican Methodist Church across the street from it, and with English-speaking churches. The program is undenominational and interracial; the aim is to serve the people of Mexicali as well as those living in Calexico.

"There are three members on the staff. They are Miss Mary F. Smith, who has been appointed superintendent and will administer business affairs of Neighborhood House and serve as housemother; Miss Ferguson, who will

Mrs. W. B. Landrum
Field Worker

NEW FIELD WORKER

Mrs. W. B. Landrum, of Tyler, Texas, who has been a member of the Woman's Division of the Board of Missions and Church Extension, and has served as chairman of the Resource Committee on Christian Citizenship in the Department of Christian Social Relations and Local Church Activities, was elected as a field worker of the Woman's Division of Christian Service at its recent annual meeting.

Mrs. Landrum has wide experience in the work of the Woman's Society of Christian Service, having served as a district secretary and a conference president under the Woman's Missionary Council and as a jurisdiction secretary of Christian Social Relations and Local Church Activities and a member of the committee on Spiritual Life. For the past twelve years one of her major activities in her local church has been the teaching of a class of young women numbering one hundred and seventy. As an accredited teacher, she has taught many courses in summer schools and pastors' and standard training schools. She is an excellent speaker. She will begin her duties as field worker March 1, 1947.

NEWS FLASHES

continue her work as director of community activities and social service work; Mrs. Ophelia Guevara, daughter of the pastor of the Mexican Methodist Church; Rev. Primitivo Villanueva, who will assist in parish and children's work.

"The planned program will include playground activities, a pre-kindergarten group, English classes, game and reading room, and a sewing class. Other clubs and classes will be organized as the need arises, according to Miss Smith.

"The frame building now occupied by Neighborhood House is a temporary arrangement. When building materials are available a permanent structure is to be erected just west of the present location."

—From the *Calexico Chronicle.*

LAVINIA WALLACE YOUNG MISSION, NOME, ALASKA

"Last night we had a baptism and dedication service (they have their babies dedicated—ours are baptized). Mr. Carlson had charge of the service. There were eight of our babies and the same number of theirs. For a while the service was a 'howling' success. It was a nice group of babies and the service was meaningful. Since the Carlsons are leaving Friday night, we gave them the evening offering. We did not know how much there would be, as the congregation had not been told about it before, but were happy to find the collection amounted to $21.85.

"Nome is recovering from the storm of the past week end. It was almost as bad as the one three weeks ago but did not last as long. The light plant almost went this time and we were without lights for a while. Because of an incubator baby at the hospital the Army came to the rescue, and brought a line into town and hooked up with their power. By the end of next summer you probably will not know Front Street. All, or nearly all, of the business houses on the south side of the street are going to move. If they don't, they may not have any business when another bad storm comes."

—Dorothy M. Russell.

ANXIOUS DAYS AT SEWARD, ALASKA

From wire, letter and newspaper, word has reached us that Dr. Ray G. Banister, Seward Hospital and Seward Tuberculosis Sanitarium, and Harold Roth, superintendent of schools, are missing. Dr. Banister, on December 26, accompanied by Mr. Roth, took the doctor's plane for his usual weekly trip to Homer to conduct a clinic.

As this issue of the paper goes to press the entire town of Seward searches for the lost flyers. All day and into the night, when a forty-to-fifty-mile-an-hour wind scoured the mountains behind the town, parties of men, some on skis and snowshoes, tracked through the country north of here and around the airport seeking a trace of the two men. Included among them was a gray-haired, elderly man.

"Think you can make it?" someone asked.

"Yes," the elderly man said.

It was typical of the courage of this town. Led by expert skiers, pilots, hikers, they searched in many different groups.—*Seward Times.*

Dr. Ray G. Banister, Superintendent Ruth Murrell and staff, Seward General Hospital

COMPARATIVE CONFERENCE INCOME ON APPROPRIATIONS FOR THE YEARS 1945 AND 1946

	1946	1945	Increase	Per Cent
Paid on Pledge	$3,926,650.33	$3,668,938.14	$257,662.19	7.02
Other Conference Groups	168,544.68	138,148.17	30,396.51	22.00
Total from Conferences	$4,095,195.01	$3,807,136.31	$288,058.70	7.57
Other Sources	77,764.92	76,341.11	1,423.81	1.87
Total	$4,172,959.93	$3,883,477.42	$289,482.51	7.45
Total Pledged	3,383,385.75	3,233,732.60	149,653.15	
	$ 789,574.18	$ 649,744.82	$139,829.36	
Week of Prayer	$ 310,213.57	$ 270,678.53	$ 39,535.04	
Cash for Supply Work	311,266.21	208,216.71	103,049.50	

HENRIETTA GIBSON, *Treasurer.*

The Church Serving The Community

By MRS. HOWARD W. SELBY

Chairman of the Committee on Local Church and Community Co-operation

MRS. HOWARD W. SELBY

"IN MANY communities people seek out the church and finding nothing there to meet their needs go silently away often to deep suffering and tragedy." Let this not be said of your church. There is a real challenge for the Christian church to meet the increased needs of rapidly changing communities. If the church is to fulfill its mission in the world today, then its Christian influence must be injected into the life of the whole community. Jesus has said that the Christian has a responsibility to minister to the needs of humanity and that our treatment of those in need is our treatment of him—'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it also unto me."

The local church, co-operating with agencies already established in the community with trained leadership, can more efficiently carry forward this ministry. By having representation on community committees, by participating in the work of the agencies, and by publicizing through the community the program and activities of the church, a more complete understanding will result.

A unified community program would co-ordinate the activities of home, church, school, and community agencies; the major groups through which the needs of an individual are met. Close co-operation of these groups means more effective and more efficient service to the community.

The local church should have on hand a list of services available through all its community agencies; where they can be secured and how. Someone in the church should be familiar enough with these to be able to guide a person to the right one. It has been suggested that in some communities a service information center could be established through which this service might clear.

A co-operative council composed of all groups, church and community agencies, in which methods and plans are discussed and made, will do much toward creating a better understanding of these organizations and their programs. Community agencies have a scientific approach not always available to church leadership. The church has a contribution to make that is unique in the community. It offers a family relationship for all stages of life. The local church should be the beacon in the community pointing the way to a happier life and a finer character for each individual in it. "The church is the only institution that gives an individual a lifelong ministry."

The local church can begin its ministry to an individual when the parents of that person meet. Help your young people meet the kind of mates that will build a happy, healthy Christian home. The lack of social gatherings in the home and in a community give to the church an unprecedented responsibility and opportunity. Marriage counseling might well be a service given these young people through trained church leadership. Such a course in the church could be opened to all persons thus serving a community need. If such a service were available in every community, then it is believed that the divorce rate would drop tremendously.

The problems which confront the social service organizations today are equally the responsibility of the church. Juvenile delinquency may be more rampant in a community because the church has not assumed its share of providing wholesome activities and recreation for the children, or because the church is not giving a warmth of fellowship and an opportunity for family participation in its program of activities. Perhaps a program of character building and personality development is the part the church can play in this most critical situation. These four essentials have been given as necessary toward stabilizing personality in children: (1) Purposeful work; (2) creative play; (3) someone to love; (4) something to believe in.

The church can meet these needs because they are also essentials of Jesus' teachings. Perhaps if the church could help parents understand their children at various age levels the community might have less problems to confront with these children and our youth. Courses in such psychology in a community could be sponsored by its churches.

Weekday activities are needed in communities for children and young people. The church should provide such opportunities so that Christian character can be developed through everyday living. Then it is that through playing together, working together, serving together, they learn to live together as friends. Recreation programs, hobby rooms, and a program of creative, constructive activities to supplement school and home is a real need for school-age children and youth.

Perhaps through a community group the church might sponsor a course of education on causes, results, and cure of alcohol drinking, thus proving that its abolishment in the community would raise the standard morally, economically, and spiritually.

A church that is truly aware and awake to its responsibilities and opportunities will serve all it can in the community, will use all of its facilities all of the time for the whole community. Thus its influence for Christian living will permeate that community, influence attitudes, and help toward building a Christian world. And its cross of light will point the way to the Prince of Peace and Love.

By THELMA STEVENS

The Christian Family

By MRS. L. M. AWTREY

Chairman of the Committee on the Christian Family

MRS. L. M. AWTREY

THE program theme for 1947, "Of Such Is the Kingdom," is a study of the children of the world. The word children suggests the home—the center of living, the grass roots of civilization, progress, and peace.

Thousands of sermons have been preached and written on the home, and it seems there is nothing new that can be added. The statements in this article are for emphasis, and gratitude for my home life, and my interests and desires for others to have Christian homes. As chairman of the Christian Family I ask:

What do we want for every family, not just the thirty million in the United States, but every family throughout the world? We want—

1. Employment with adequate salary for those supporting the family to earn in an honest and honorable way a sufficient amount to provide the necessities, comforts, and some luxuries for the family.

2. Proper housing for every family; health, which is provided by proper sanitation, hospital facilities, public health doctors and nurses, dental care, and recreation centers.

3. Equal educational opportunities for all children, of all racial groups, both urban and rural.

4. Play within the family group as well as community recreation participated in by all members of the family.

5. Parental guidance which leads to shared discipline by the entire family. Every consideration should be given to children's opinions, and they should be guided with tact and understanding to accept discipline from parents and to discipline themselves.

6. Counseling for young people and for adults. Much is being said about individual rehabilitation. The individual concerned may need physical, mental, and emotional rehabilitation. Statistics say that unstable emotions play a large part in juvenile delinquency, broken homes, drunkenness, and crime.

7. Moral and spiritual guidance—the intangible values which come from home living as from no other institution.

Ever since the beginning of history there have been rules of conduct to guide people in their thinking and acting. Since the time of the Ten Commandments to the present time, various patterns for living have been written. The first rules were centered around the home. Today, the word *home* is repeated by millions of people! It is the fundamental unit of society and the community. The state and the nation will not rise above the level of the homes from which their citizens come. The purpose of the home is to create a well-rounded life; to lay a firm foundation for sound living; to instill in the minds and hearts of the members that religion, integrity of character, good health, and education are the bulwarks of the nation.

To help accomplish this purpose and other worthy ideals, churches are urged to observe National Family Week, May 5-11, culminating in the Mother's Day services which are nation-wide. The local secretary of Christian Social Relations and Local Church Activities can help in planning for this observance in your church; program materials may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

This is an opportunity to magnify our homes and families. Have we ever faced a period when we needed the strength more which is to be had from Christian homes? Let us observe it, bearing in mind what we desire for all the families of the world—in the name of Him who set such high standards for family life—Jesus, the Christ.

UNITED NATIONS NOTES

Follow the March meetings of the *Economic and Social Council* and the *Trusteeship Council.*

URGENT CONGRESSIONAL MATTERS:

Appropriation of our share of the budgets for the *United Nations,* for the *International Refugee Organization,* and *UNESCO.*

Temporary adjustment of our *Immigration Laws* to admit our share of the displaced persons.

Appropriation for *Emergency Relief Needs.*

International economic co-operation is threatened by such resolutions as that introduced by Rep. Bertrand Gearhart, which would require congressional approval of any future "reciprocal trade agreements." At present the Administration may make agreements lowering tariffs up to fifty per cent. Short-sighted fears of competition and selfish interests might prevent Congress from approving further agreements. This would plunge the world into a new tariff war, and would close markets. World peace requires a healthy world economy; this requires full United States co-operation.

Write your congressman concerning the Gearhart Resolution.

ORGANIZATION AND PROMOTION

By **MRS. ELOISE A. WOOLEVER,**
Executive Secretary, Woman's Section of the Joint Division

HISTORY OF A SMALL SOCIETY IN A SMALL CHURCH

RECENTLY the jurisdiction Promotion secretaries made a survey of their jurisdictions to ascertain how many societies had 15 members or less, how many had 16 to 50, how many had over 75 members. The figures reveal that approximately one-sixth of our 27,000 societies are in the small membership group; approximately two-thirds in the middle bracket, and one-sixth are large societies.

Following is a story which comes from Mrs. A. W. Oliver, wife of the pastor of the Fittstown (Oklahoma) Methodist Church. This shows what the small society can do when the members realize their possibilities.

"In the beginning of gasoline rationing in 1940, our little Methodist church at Fittstown was rather hard hit. This being an oil-field town, our congregation was badly scattered, living from three to five miles from the church. The attendance at the meetings of the Woman's Society of Christian Service dwindled to two or three members. It would have been so easy just to quit, but with our sons in service and the honor roll growing each month, we felt if there ever was a need for the total program of the church, it was now.

"So after much prayer and meditation, we decided to meet in the homes and take the work to our women. By doing this, one car each week could bring those who were not close enough to walk.

"Then we set out to build our membership by putting on a visitation campaign. We visited in the homes of all the women in our community that did not have a church home and invited them to work with us until they could again drive to their own church. We found families that were starving for Christian fellowship and all they needed was to know we wanted and needed them to help us.

"In less than three months, with a membership of twelve, we started the study courses, taking each one for Special Jurisdiction Recognition. In the past four and a half years, we have finished and have jurisdiction cards for thirteen studies. We also have two district offices, a secretary of Missionary Education and a secretary of Youth Work. These women are members not only of the Woman's Society of Christian Service but they and their families are members of the church.

"This visitation also brought an increase in our youth attendance. Now we have an average attendance of twenty-five at the Methodist Youth Fellowship each Sunday evening. They pledge and pay forty dollars a year to the Youth Fellowship Fund.

"Our church is small but we are very proud of it, and the work that has been and is being carried on. We believe that the small church can carry on any work just as efficiently as the large church."

PURPOSE AND PROGRAM

(The following is a brief outline of the purpose and program of the Woman's Society of Christian Service. Mrs. George W. Walker, president of Northern Minnesota Conference, prepared this in answer to requests from pastors and others for this statement.—E. A. W.)

Purpose Points of the Woman's Society of Christian Service

To unite all the women of the church in Christian living and service.

To develop and support Christian work among women, young people, and children around the world.

To take part in such service activities as will strengthen the local church and to secure funds for this purpose.

To co-operate in the program of Spiritual Life and Christian Education in the local church.

To improve civic, community, national, and world conditions.

To study the needs of the world.

To work for the establishment of a World Christian Community.

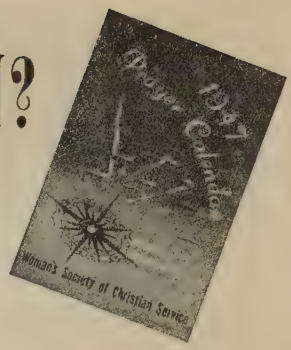
Local Society Program

The members of the Woman's Society of Christian Service in the local church seek (through the area of Christian Social Relations and Local Church Activities) to inspire in the women of the local church a greater devotion, concern, and support for the entire program of the local church. To develop Christian fellowship. To promote interest and work in community service. To study special needs and problems that relate to housing, health, recreation, youth protection, special legislation, and community enterprises.

Through the area of Missionary Education and Service the society seeks to serve humanity around the world. In America, Puerto Rico, and the Dominican Republic—colleges, elementary, secondary schools, and kindergartens; homes, welfare institutions, permanent homes for deaconesses, missionaries, and young women. Hospitals and sanitariums, medical dispensaries, clinics, and community centers; home missionaries numbering 765 to 775 and 900 to 1,000 deaconesses.

In countries abroad the fields are Africa, Europe, China, Japan, Korea, India, Burma, Malaysia, Philippines, and Latin America. There are 575 to 580 foreign missionaries, including principals of schools, teachers, doctors, nurses, and many additional native men and women assistants working in social centers, medical and training schools, hospitals, colleges, and other schools.

WHAT IS NEW IN MISSIONARY EDUCATION?



By **LILLA MILLS,**
Secretary

THE other day someone came into my office and said, "What is new in missionary education?" That is a good question at any time, but it is particularly appropriate at this time when our thoughts are turning toward spring, the time of new things. There are many new things in missionary education—new for the women in your society if you have not tried them before.

There are new films and slide lectures![1] Many of you are now studying "The Christian and Race." Why don't you use the new sound film on tolerance, "The House I Live In," to enrich the study? This is a ten-minute film in black and white, starring Frank Sinatra; it is a plea for racial and religious tolerance in America today. Sinatra sings a couple of songs, including the title piece, and tells a gang of boys who have been picking on another of a different race what America means. This film is available through The Methodist Publishing House at $1.50.

Or, why not use the new "March of Time Film on China" when you have your program in April, "One Hundred Years of Methodism in China"?

Other new films are:

"March of Time Film on India." The film is twelve minutes, black and white. It is typical of the usual high technical quality of the March of Time pictures. Rental charge, $2.50.

"This Is My India" is a kodachrome lecture for which the script was prepared by Miss Zillah Soule, one of our Christian National mission workers. The lecture is a general introduction to the life and needs of India. Rental charge, $1.25.

"Holy Men of India," is a ten-minute sound film, black and white, describing the religious customs and practices of the fakirs and other holy men of Hinduism. The picture includes scenes of men whipping themselves, sitting on spikes, covering themselves with ashes. Rental charge, $2.

"Go Forth," is a twenty-two-minute sound film in black and white, tells the story of a returning Army medical officer who decides, as the result of the things he saw abroad, to give his life as a medical missionary. Excellently acted, and produced by Cathedral Films. Rental charge, $6.

"In Rural Maharashtra" is a new ten-minute sound film in black and white on Western India which shows the agricultural development in that region, the people, their customs, entertainment, and sports. Rental charge, $2.

"Seeds of Destiny," an U.N.R.R.A. film showing the need of relief and rehabilitation in the war-torn countries of the world. Since the curtailment of the U.N.R.R.A. more than ever now funds are needed for the church and relief organizations. A twenty-minute black and white sound film; rental charge, $2.

"Father and Son" is a twelve-minute black and white sound film. It is a film on Eastern Africa which contrasts the old travel and customs through the father and the new system introduced through the son. Rental charge, $3.

"Heart of India," new thirty-minute kodachrome sound film, depicting the life of an outcast village boy from the time of his family's conversion to the time of his own graduation from college and the inevitable question, "How can I best serve my country?" Rental charge, $9.

There are new books, too! Books which you will want to add to your library and use in reading circles. There may be some women in your group who might read a book but who might not attend a study class. Why don't you have a "Book Tea" and introduce the women to some of the new books on missions? If you cannot buy the books, you may be able to borrow them from your public library. Some of the best current books are:

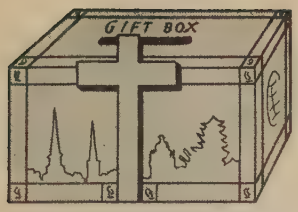
An Outline of Missions, by John Aberly, $3.50; *Christian World Mission,* W. K. Anderson, editor, $1 paper, $2 cloth; *The Stricken Land,* by R. G. Tugwell, $4.50; *New Buildings on Old Foundations,* by J. Merle Davis, $1.75; *White Man, Yellow Man,* by A. C. Floyd, $1.75; *Behind Soviet Power,* by Jerome Davis, $1; *Thunder Out of China,* by T. H. White and A. Jacoby, $3; *Color Blind,* by M. Halsey, $2.50; *Restless India* (book form), by L. K. Rosinger, $2; *Eclipse of the Rising Sun,* by R. Hart, 25 cents; *Brother Is a Stranger,* by Matsumoto and Lerrigo, $3.75; *The Meeting of East and West,* by F. Northrop, $6; *African Journey,* by Mrs. Paul Robson, $3.50; *A Chinese Village,* by M. C. Yang, $3; *China in the Sun,* by Randall Gould, $3.50; *Peoples of Malaysia,* by T. C. Cole, $4; *The United States Moves Across the Pacific,* by K. S. Latourette, $2; *The Christian Mission Among Rural Peoples,* by A. T. Mosher, $1.50; *The United Nations,* by Louis Dolivet, $1.75; "The Truth About Anti-Semitism" (Social Action, January 15, 1946), 15 cents; *Citizen 13660,* by Mine Okubo, $2.75; *Bishop Azariah,* by J. Z. Hodge, $2; *China Yesterday and Today,* by Eleanor Lattimore, 40 cents; *Power For Peace,* by O. F. Nolde, $1.75; *There Will Be No Time,* by W. L. Borden, $2.50; *I Choose Freedom,* by Victor Kravchenko, $3.50; *Religious Liberty—An Inquiry,* by M. Searle Bates, $3.50; *The Soul of the Bantu,* by W. C. Willoughby, $5; *Cuba,* by Erna Fergusson, $3.75; *Puerto Rico in Pictures and Poetry,* by Cynthia Pearl Maus, $2.50; *Small Communities in Action,* by Jean and Jess Ogden, $3.

There is a new Prayer Calendar! The *Prayer Calendar for 1947* gives Methodist women the opportunity to unite in prayer for certain missionaries and deaconesses on each day of the year. Information about every missionary and deaconess in the Woman's Division and the places at which they are working is given in this pamphlet. Surely this year our work will grow if 1,250,000 Methodist women pray and work for it. The price of the Prayer Calendar is 30 cents.[2]

There are new leaflets![2] Why don't you use some of the leaflets and pamphlets on our work among the minority groups in the United States for circle programs while your society is studying "The Christian and Race"? Or you might make packets of these leaflets and pamphlets and use them in your reading circle.

Methodism Among American Negroes (Negro); *Adventure to the South* (Paine College—Negro); *Mother's Memorial Center* (Negro); *Sager-Brown Home and Godman School* (Negro); *A Healing Ministry in the Far North* (Alaska); *The Medical Missionary at Work in the Land of the Totem Poles* (Alaska); *A Gift That Blessed a Nation* (Chinese); *Gum Moon—Open Door* (Chinese); *Spires on the Desert* (Indian), 5 cents; *Other Lands and*

(*Continued on page 27*)



THE GIFT BOX SPEAKS

By **DOROTHY WEBBER CATON**

I AM one of changing and therefore indefinite color. Perhaps at one time I belonged to the white race; but because my predecessors, who were members of what might be called a moneyed class, spent themselves for a worthy cause, I now am without color, race, or creed. Many changes have come to me through the years, but my family crest has never changed. It is the cross of Jesus Christ emblazoned on the world.

During the first year of my life I live rather quietly on a desk somewhere, or perhaps on milady's dressing table, or on some remote shelf—catching dust! Remote places, however, do not daunt me, for in my journeys that follow I seek the remote places of the earth. And while I sit thus on desk, or table, or shelf, catching the dust from the air, I hold my mouth wide open hoping to catch some pennies or a silver coin or two. You may think from this that I am a beggar; but I am not begging, rather I am pleading, for I am your gift box. I am your neighbor's gift box. I am the gift boxes of the Woman's Society of Christian Service. Indeed, I am the aggregate of all the gift boxes of Christians everywhere.

Sitting around for a year is disastrous to my figure. I take on much weight. Sometimes I am fed well and with some degree of regularity. For instance, there is the farmer's wife who gives me a penny every time she hears a hen cackle in the henhouse. And there's the young businesswoman who gives me the money she saves when her admirers take her to dinner (she is very popular). Then, too, there is the housewife who feeds me a penny at every meal.

On the other hand there are those who let me go hungry for weeks at a time, and then conscience-stricken stuff me with green paper and large silver coins. But whether I get regular rations or emergency feeding, by the end of the year I have become quite heavy, and my sides bulge with the weight that I have gained. These curves do not worry me, however, for I know that due to the great activity that lies in the year ahead I shall soon lose all of my weight. It is only when I gain so little that I really become concerned, for then I know that I shall be unable to do the work that is so greatly needed.

And so I sit for the first year of my life, catching pennies and dreams—dreams of adventure ahead and of my part in building a Christian world.

I have said that the remote places of the earth are mine; and because they are mine, they are yours also, for I am your emissary to the far places. A few years ago *you* scarcely knew of such places as Bougainville, Tarawa, New Caledonia—and the Fiji Islands was only a name on the map. It took a world-shaking catastrophe to make you aware, yet I, your emissary, found these places long ago. I found them inhabited by cannibals, found murder the accepted way of life there, found them infested with disease and haunted by fear of magic-filled nature: spirits that live in the rocks, the mountains, the rivers—spirits that crowd the villages. These I found in the hot Pacific long ago.

There I left part of my great weight. There I left the imprint of my cross. I left your gift. And there only yesterday your wounded boy found the likeness of Christ in the Fuzzy-wuzzy angels.

But my journeys do not always take me to foreign lands. And speaking of the methods by which I am fed, I am reminded of the miner's wife who, thankful for her husband's safe return every evening, gives me a taste of her gratitude.

"Safe home"—these words have come to mean Esther Hall to girls away from home who must work in Salt Lake City, Chicago, Toledo, Grand Rapids, and other large cities. To young Negro girls employed in Detroit, Cincinnati, Philadelphia, Buffalo, Sioux City, the words "Safe home" mean Friendship Home. And for Chinese girls in San Francisco, Gum Moon, the house of the open door, is a *safe* home! As I visit these twenty-five homes for girls, I like to think that the gratitude of the miner's wife helps to make them possible.

Gum Moon, of course, makes me think of China and a special little project that I love at Hinghwa. There at Hinghwa is a school for Chinese children. Some of the children are orphans, some are victims of the war. All of them are blind! At the school in Hinghwa we are trying to give these children an education that will equip them with a means of earning a living; and we are giving them Christian education!

Somewhere there is a lady who drops coins into me for every day of the year on which the sun shines. As I go by the school at Hinghwa, I drop the gift of the sunshine lady—pennies from heaven, bringing sunshine to dispel the darkness in a blind child's life!

In thinking of children I am reminded of a schoolteacher who collected money from the children who bought milk at school. Said the teacher to herself, "I will put into my gift box all the pennies that the children bring to pay for their milk; and I will replace the pennies with silver from my purse." From that day on every child paid for his milk in copper (at least so it seemed to the teacher).

So I grew fat on the milk money and being thus prosperous distributed a pamphlet entitled, "Milk Goats," to the people of India. Now you may think that a pamphlet on milk goats has no connection with Christ's message of abundant life. But perhaps you have forgotten that India is ninety per cent rural and that millions of her people never have sufficient food. Furthermore, lack of milk has much to do with the high rate of infant mortality in India.

(*Continued on page 27*)

A SPLENDID RESPONSE

In response to the letter of Mrs. J. D. Bragg, President of The Woman's Division of Christian Service, which was printed in the November issue of THE METHODIST WOMAN, many individuals and societies have expressed their determination to try to meet this goal of at least a penny a day from each member. In the meeting of the jurisdiction secretaries of organization and promotion at Buck Hill Falls, it was suggested that many of our groups would find valuable our *gift boxes* in which to collect these coins. Mrs. Dorothy Webber Caton's monologue, "The Gift Box Speaks," might well be used as program material in this connection. Secure *gift boxes* from Literature Headquarters, one cent each.

STUDENT WORK

By DOROTHY A. NYLAND

Chinese Trainee In America Becomes Christian

As Told By JAMES C. LIU

OCTOBER 28, 1945, was a wonderful day—the day I was baptized in the First Methodist Church of Rocky Mount, North Carolina, and was converted to be an apostle to my Lord. I counted it a great opportunity in my life to become a Christian in my educational sojourn over the States; but I still regret that I hadn't met my Lord earlier.

In China, my young soul was struck by the fact that my people were under the aggression either economically or militarily of Western powers as well as the Japanese. I used to have in mind the idea, which is now proved not true, that missionary work was simply another phase of aggression, we called it cultural aggression. My supreme belief was to love my country. Thanks to my visit to this country, I have found something much greater and more inspiring. My first and unforgettable impression of the United States came when, among 500 Chinese men, I was disembarking from an Army transport at Newport News, Virginia. It was midnight, and we were lined up on the platform waiting for our special train, tired and hungry. To our surprise, many Red Cross workers appeared to serve us refreshments.

From that time on, I observed more and more of Christian spirit as exhibited in this Christian society. When I began to believe I knew lots about America, I boldly made comment that "it is Christianity that made America great," and I made up my mind to know something about the church. On a certain Saturday night, my friend, Mr. Wu Chia-Chun, who was already a devout Christian before he came over to the States, talked to me about his wonderful inductions from God. I was surprised, and said, "I want to go to church with you tomorrow."

About ten o'clock the next morning, we entered the door of the First Methodist Church. The morning service was to start at eleven, but the minister, Dr. E. L. Hillman, was already there. He shook hands with me, and said very kindly, "Make yourself at home." When he left us, I muttered to Wu in Chinese, "I don't know why I should feel so much moved when I was shaking hands with this minister." "Is that so?" Wu asked. "I think you'll become a Christian pretty soon." I answered, "I wish I could right now. I don't want to waste another minute of my life."

Wu transmitted my sincerest desire to the kind minister, and I was baptized right that morning, that wonderful morning. I never made a vital decision so quickly in my life. God, my Father, whom I met the first time in the church, inspired and led me from a misleading way to a bright road. Through the help of the minister I have been studying since then about the meaning of becoming a Christian and joining the church.

My conversion was a shock—of course, one of pleasure—to my wife, who used to urge me to go to church with her. She always was disappointed when I said, "Excuse me." Thanks to my Father, this difference would no longer exist.

This surely is the most important turn of my thought and of my life. I want to be of Christian spirit in every respect until my last breath, and that is the way I am going to live the rest of my life on earth. I feel I am going to be closer and closer to my Father.

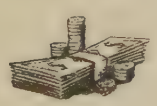
* * * * *

James C. Liu was born in Yi-Yang, Hunan, China. He received the degree of Bachelor of Science in Civil Engineering from Tangshan Engineering College, Tangshan, Hopeh, China. Mr. Liu worked on Chinese government railways, and had been working as a highway engineer at the time he left China in April, 1945, as one of one thousand Chinese technicians sent to the States by the Chinese government to learn modern techniques in special fields. Mr. Liu is married to the former Miss W. Y. Chwang and they have two boys—Paul, who is in grammar school, and Ed Hillman who was born in October, 1945, and named for Dr. Hillman, Mr. Liu's pastor.

Mrs. E. L. Hillman was elected chairman of the Standing Committee on Student Work at Buck Hill Falls. One of the major emphases is to share Christian hospitality with students and trainees from overseas. Do you have any in your town?

YOUTH WORK

By HELEN L. JOHNSON



Money Is Magic

SINCE January 1, we have been participating as a Methodist church in a program of stewardship as the third phase of the Crusade for Christ. It is encouraging that in this day of increased wealth and unprecedented needs around the world, we should focus attention upon the meaning of Christian stewardship.

Leaders in the denomination have defined stewardship as "an overwhelming sense of responsibility for the Christian well-being of the world." There are those who think of stewardship as "an attitude toward life." God has given into our keeping many trusts such as strength, personality, influence, talents, time, prayer, money, and numerous other things. As stewards we would develop these trusts for the betterment of mankind.

Money is a great trust. It is magic! It may mean welfare and happiness. It may mean misery and destruction. There is challenge for Methodist youth in knowing that through the Methodist Youth Fund they are working wonders. Contributions to the Methodist Youth Fund

(*Continued on page 27*)

WESLEYAN SERVICE GUILD

By **MARION LELA NORRIS,** *Sec'y*

Tomorrow's Forgotten Man STOPPED His Advertising Yesterday

Ye Olde Print Shoppe

GEORGE & ROXA DISMUKES

Distinctive Printing and Monogramming

Canehill, Arkansas

We Supply Your Advertising Needs In Calendars, Novelties, Post Cards, Blotters, Book Matches, Pencils Yardsticks, Fans

"YOU can't have your cake and eat it, too," they say! But Roxa Dismukes of the Wesleyan Service Guild Standing Committee is one gainfully employed woman who does have her cake and eat it, too!

Roxa, like many employed women, has paid a high price for the success of her busy and full life, and high rewards are to be seen in Roxa herself.

Married to George Dismukes, an advertising and newspaperman, shortly after the first World War, she is now his partner in "Ye Olde Print Shoppe" in Canehill, Arkansas, her birthplace and childhood home. Until recently she and her husband lived in Chickasha, Oklahoma. That she is an active partner the picture on this page gives testimony. Many a night she burns the midnight oil running the press in the printshop, for Roxa is substitute teacher in the Canehill School and has been teaching nearly every day during the present school year. Teaching is the profession for which she trained in the Teachers' College of Oklahoma.

Teaching is the calling she followed of necessity after her marriage when the death of a sister made possible a ready-made family of three growing children and imposed upon her veteran husband and herself the heavy expenses and obligations, as well as the joys of a large family, almost immediately after their marriage.

Nothing has kept this outstanding Methodist woman down! Home, children, work, and more work—still she has found time to teach in the Sunday school and be active in church organizations on the local, conference, district, and jurisdiction levels. She was secretary of the Wesleyan Service Guild for the West Oklahoma Conference for four years before being elected jurisdiction secretary.

Roxa is an active member of the P.E.O. and of the United Daughters of the Confederacy. During the second World War, in addition to her already heavy responsibilities, she served as a Gray Lady in Borden General Hospital. She has been secretary and treasurer of the Grady County (Oklahoma) Infantile Paralysis Foundation for years and was Guardian of the first Camp Fire Group in Chickasha, Oklahoma.

And, with all this, Roxa still has time for hobbies. Hers are collecting antiques and refinishing old furniture, and usually when she goes to Methodist gatherings like Buck Hill Falls or Columbus, Roxa finds time to pick up just a thing or two for her collection.

Well, some Methodist women have made a home and brought up and educated three children — others have earned their own or another's living and tried to make a home or at least keep house. Roxa has done all—with the help of "Uncle" George, as her husband is affectionately known by many.

UNION THEOLOGICAL SEMINARY

That these may finish and that others may begin this year, their preparation for service to the Christian Cause as pastors and deaconesses many of you have already shared, or are planning still to do so, in the raising of the funds necessary to finish and furnish the third story of the Seminary Building. This will make possible the housing of sixty students together with a few professors. missionary, and national.

These youthful "Student Volunteers" are an illustration of the result of your loving interest in and deep concern for the development of a truly great Protestant Christian leadership the world around.

STUDENTS OF THE UNION THEOLOGICAL SEMINARY, BUENOS AIRES

GIRL STUDENTS ARE WEARING REGULATION SCHOOL UNIFORMS

ONE HUNDRED YEARS IN CHINA

(*Continued from page 5*)

Church in China. Hence in 1930 the Methodist Episcopal Church in China elected the first bishops of the church not to be elected by the General Conference, and the first Chinese to be elected to this high office. With the election of Bishop Wang Chih-Ping in 1930, and Bishops Z. T. Kaung and W. Y. Chen in 1941, the church demonstrated that it was mature enough to approach its centennial as a part of a world-wide Methodist Church, but competently led by men of its own choosing who were the products of its own preaching and training.

1937-1947. This is not a date, but a decade. It has been a decade in which bombs and plundering soldiers, migrations and evacuations, astronomical inflation and abysmal shortages all but wrecked the church—or would have, had its roots by now not gone so deeply, and its fruits been such devoted Chinese leadership. But it has also been a decade in which the three branches of Methodism—the Methodist Protestant Church had entered China at Kalgan in 1909—had become united into one homogenous church. Strong because of its unity, wise because of its leadership, loyal because of its consecrated membership, the church has made this decade significant in its history by demonstrating that the church which Collins and Taylor brought to the Chinese people will remain—but it will remain as China's contribution to and share in that living organism which is Wesley's world-wide parish.

* * *

MISSIONARY EDUCATION

(*Continued from page 23*)

Tongues (General); *Atlas of Home Missions* (General); *Do You Know Builders of a Christian World in the United States?* 10 cents; *Bethlehem Centers* (Negro), 10 cents; *Mather's Different* (Negro); *Harwood Girls' School* (Spanish-speaking); *Houchen Settlement* (Spanish-speaking); *Methodist Women Along the Mexican Border* (pictorial pamphlet on twenty-one centers of work), 20 cents; *Adventures in Building Brotherhood*, 25 cents; *Our Cuban Outpost.*

[1] All films and books may be secured through The Methodist Publishing House.

[2] Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and other Distributing Offices.

* * *

YOUTH WORK

(*Continued from page 25*)

are at work around the world twenty-four hours a day.

It is important to remember that the progress of the missionary enterprise throughout the world is dependent upon stewardship at home. In the face of unprecedented needs the missionary enterprise stumbles and halts for lack of sacrificial giving. The missionary enterprise with unprecedented opportunities calls for costly offerings.

All members of the Methodist Youth Fellowship share in a program of missions, Christian education, and youth work at home and abroad as they contribute to the Methodist Youth Fund. The members of each local Methodist Youth Fellowship should have a sense of partnership with the persons with whom they are sharing through the Methodist Youth Fund. This is what happens when the Commission on Missions and World Friendship keeps them informed about the Methodist Youth Fund projects and activities. The members of the Commission on Missions and World Friendship to make the Methodist Youth Fund live will:

1. Secure all of the Methodist Youth Fund materials by writing The Methodist Youth Fund, 810 Broadway, Nashville 2, Tennessee.

2. Become familiar with the proper procedures in handling Methodist Youth Fund money and see that they are followed in each local Methodist Youth Fellowship.

3. Read stories and news of the work receiving contributions and share available resources such as WORLD OUTLOOK, THE METHODIST WOMAN, and other missionary publications.

4. Plan for a pledge service in which all members of the Methodist Youth Fellowship will participate.

5. Maintain enthusiasm in the world-wide program of Methodist youth carried on by the Methodist Youth Fund.

Each one is responsible for sending the message of "Good News" into all the world. "Your use of your money is in direct ratio to your response to God's goodness and the world's need."

* * *

THE GIFT BOX SPEAKS

(*Continued from page 24*)

"But," you say, "India is only twelve per cent literate." That is true, but ten years ago India was only eight per cent literate and we expect to make more rapid progress in the years to come. I wish you could go with me and see the joy on the face of a man in India, China, or Africa, when he finds that he can read after only three day's instruction. Realizing that readers are leaders, the church is employing Dr. Laubach's method of "Each One Teach One" as rapidly as the key charts can be devised. This literacy campaign is one of my newest and most fascinating ventures. It will cost large sums of money, but it is gratifying to know that in Africa, China, India, the Philippines, Mexico, Brazil, and many other countries the rapidly increasing numbers of reading Christians are begging for something to read.

How much our ability to read and write has meant to us! I am thinking of a mother whose boy served many months in the Pacific theater of war. Daily she watched the mail box, although she had learned that Monday was the day on which she could expect those letters that came from so far away. So it was that on Monday the mother would read the letters that came from her son; and on Monday she would push one more coin into my already bulging sides. It became a sort of ritual with her: first a letter and then a gift, all through the long months of waiting. Then one day a wire came for the mother to read. She receives no more letters, but each Monday she makes her pilgrimage to that remote shelf where I sit and I receive her gifts of faithfulness.

Somehow her thoughts lead me to what is perhaps the darkest spot in the world today. Here I see Japan beaten, broken, and destroyed. I see her ignorant and superstitious; hungry and diseased; bewildered and despised. I see her pagan and Christian. Yes, I see her Christian. For that sorrowing mother has sent me on a mission of forgiveness and humble service. Here I will leave her gifts and sacrifice and devotion. Here I will leave her Christlike spirit!

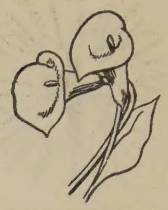
FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson,

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1946	Total Pledged 1946	Student	Youth	Children	Total on Appropriations 1946
North Central:								
Dakota	$ 12,608.29	$ 567.65	$ 13,175.94	$ 11,500.00	.....	$ 214.85	$ 73.53	$ 13,464.32
Detroit	76,147.42	3,781.81	79,929.23	73,566.00	$57.32	3,202.60	772.67	83,961.82
Illinois	91,932.68	4,319.53	96,252.21	85,000.00	57.00	2,471.00	1,169.92	99,950.13
Indiana	67,989.08	5,210.42	73,199.50	60,000.00	.....	2,011.50	1,695.57	76,906.57
Iowa-Des Moines	67,618.03	3,247.34	70,865.37	55,000.00	.....	3,782.68	426.34	75,074.39
Michigan	56,825.98	4,310.44	61,136.42	51,000.00	.....	3,084.83	1,109.67	65,330.92
Minnesota	26,510.03	1,257.50	27,767.53	24,000.00	4.50	477.25	402.32	28,651.60
North Dakota	10,427.04	448.12	10,875.16	8,740.00	.....	566.78	241.76	11,683.70
North Indiana	60,481.90	2,658.78	63,140.68	51,000.00	.....	3,641.26	1,584.65	68,366.59
North Indiana	126,107.05	5,691.94	131,798.99	121,910.00	.....	4,680.99	2,113.90	138,593.88
North-East Ohio	29,986.03	2,362.42	32,348.45	26,500.00	.....	990.00	402.47	33,740.92
Northern Minnesota	33,111.02	1,458.83	34,569.85	29,453.00	.....	2,194.93	627.16	37,391.94
Northwest Indiana	31,533.43	1,393.31	32,926.74	26,000.00	3.00	1,738.06	248.99	34,916.79
Northwest Iowa	146,522.45	8,287.82	154,810.27	152,000.00	.....	5,659.45	2,302.50	162,772.22
Ohio	95,665.53	5,550.90	101,216.43	92,060.00	.....	3,250.00	833.74	105,300.17
Rock River	27,138.58	2,255.15	29,393.73	26,000.00	.....	1,479.40	470.55	31,343.68
Southern Illinois	39,788.41	1,303.91	41,092.32	30,000.00	.....	1,481.25	854.08	43,427.65
Upper Iowa	16,273.04	886.29	17,159.33	14,600.00	.....	532.30	108.18	17,799.81
West Wisconsin	28,708.51	1,205.25	29,913.76	22,000.00	.....	733.30	296.27	30,943.33
Wisconsin								
Totals	1,045,374.50	56,197.41	1,101,571.91	960,329.00	121.82	42,192.43	15,734.27	1,159,620.43
Northeastern:								
Baltimore	83,903.77	2,394.05	86,297.82	76,000.00	5.00	1,702.49	464.44	88,469.75
Central New York	39,335.18	903.25	40,238.43	36,000.00	.....	891.49	288.92	41,418.84
Central Pennsylvania	41,522.82	769.40	42,292.22	40,000.00	.....	1,569.00	179.95	44,041.17
Erie	46,454.49	988.12	47,442.61	49,000.00	.....	871.25	614.74	48,928.60
Genesee	45,680.39	1,278.90	46,959.29	40,000.00	.....	659.89	282.63	47,901.81
Maine	6,678.21	79.00	6,757.21	6,500.00	.....	153.75	55.61	6,966.57
New England	26,240.50	259.50	26,500.00	26,500.00	.....	468.20	230.93	27,199.13
New England Southern	16,189.52	15.00	16,204.52	15,000.00	.....	453.20	52.00	16,709.72
New Hampshire	4,785.17	334.00	5,119.17	4,700.00	.....	27.85	47.78	5,194.80
New Jersey	36,025.08	1,120.13	37,145.21	34,293.00	.....	800.56	284.88	38,230.65
New York	27,029.86	2,121.34	29,151.20	28,350.00	20.00	194.10	147.63	29,512.93
New York East	39,163.85	2,013.56	41,177.41	38,850.00	25.00	239.49	153.00	41,594.90
Newark	44,433.17	1,985.16	46,418.33	45,000.00	.....	533.47	538.27	47,490.07
Northern New York	21,141.27	801.06	21,942.33	21,900.00	25.00	411.06	81.17	22,459.56
Peninsula	27,758.50	58.99	27,817.49	25,000.00	.....	896.50	152.14	28,866.13
Philadelphia	61,410.03	3,355.36	64,765.39	60,000.00	.....	1,376.98	693.82	66,836.19
Pittsburgh	82,732.52	1,421.73	84,154.25	75,000.00	.....	3,602.64	1,076.59	88,833.48
Troy	35,572.83	1,075.60	36,648.43	34,000.00	.....	441.62	120.07	37,210.12
West Virginia	80,251.65	4,784.45	85,036.10	75,000.00	12.00	3,795.48	632.95	89,476.53
Wyoming	35,268.50	310.00	35,578.50	34,000.00	.....	1,185.00	118.50	36,882.00
Puerto Rico Provisional	39.00	.....	39.00	25.00	.....	.....	.....	39.00
Totals	801,616.31	26,068.60	827,684.91	765,118.00	87.00	20,274.02	6,216.02	854,261.95
South Central:								
Central Kansas	76,556.18	4,689.45	81,245.63	61,000.00	.....	3,731.65	1,331.74	86,309.02
Central Texas	41,484.69	3,815.81	45,300.50	35,300.00	.....	1,666.20	469.24	47,435.94
East Oklahoma	25,624.88	1,801.54	27,426.42	23,100.00	18.00	771.70	291.11	28,507.23
Indian Mission	288.17	.....	288.17	500.00	.....	5.00	5.28	298.45
Kansas	48,562.23	2,537.77	51,100.00	45,000.00	.....	1,116.14	560.30	52,776.44
Little Rock	31,220.70	2,889.41	34,110.11	30,000.00	.....	1,281.70	209.05	35,600.86
Louisiana	51,824.63	4,077.23	55,901.86	37,500.00	4.00	1,504.89	243.10	57,653.85
Missouri	20,895.74	780.16	21,675.90	17,350.00	.....	472.31	219.20	22,367.41
Nebraska	59,831.99	3,363.47	63,195.46	60,000.00	.....	1,305.96	693.83	65,195.25
New Mexico	7,461.59	2,118.43	9,580.02	8,985.00	.....	90.49	109.23	9,779.74
North Arkansas	26,505.07	3,805.29	30,310.36	23,500.00	.....	481.68	135.90	30,927.94
North Texas	44,532.06	2,800.00	47,332.06	38,350.00	125.00	1,000.00	150.00	48,607.06
Northwest Texas	38,493.32	2,462.26	40,955.58	27,000.00	.....	2,336.62	196.23	43,488.43
St. Louis	29,942.91	2,414.44	32,357.35	30,318.75	.....	550.32	228.10	33,135.77
Southwest Mexican	509.29	.....	509.29	350.00	.....	140.52	44.54	694.35
Southwest Missouri	31,567.88	3,203.31	34,771.19	32,000.00	.....	888.54	319.51	35,979.24
Southwest Texas	42,414.17	3,497.25	45,911.42	35,500.00	.....	2,117.44	364.29	48,393.15
Texas	61,052.35	4,429.31	65,481.66	48,000.00	.....	2,889.11	564.24	68,935.01
West Oklahoma	40,035.27	3,618.61	43,653.88	37,000.00	.....	1,249.77	517.94	45,421.59
Totals	678,803.12	52,303.74	731,106.86	590,753.75	147.00	23,600.04	6,652.83	761,506.73
Southeastern:								
Alabama	40,797.35	2,740.86	43,538.21	40,000.00	.....	761.97	361.11	44,661.29
Cuba Mission	25.00	.....	25.00	.....	.....	8.50	.....	33.50
Florida	76,768.17	5,447.77	82,215.94	65,000.00	.....	3,071.65	356.78	85,644.37
Holston	41,257.98	6,825.03	48,083.01	45,000.00	.....	4,360.74	280.39	52,724.14
Kentucky	29,759.73	3,252.67	33,012.40	30,000.00	.....	1,034.79	289.66	34,336.85
Louisville	27,577.88	3,334.90	30,912.78	28,500.00	.....	1,552.56	143.27	32,608.61



DIVISION OF TOTAL RECEIPTS

General ropriations	Conference Work	Total on Appropriations 1946	Total on Appropriations 1945	Week of Prayer	Supplies	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
13,464.32		$ 13,464.32	$ 12,366.97	$ 1,053.42	$ 935.74		$ 20.00	$ 1,675.93	$ 17,149.41
80,936.82	$ 3,025.00	83,961.82	82,835.96	2,605.32	5,809.19	$ 1,271.22	63.00	440.25	94,150.80
86,072.33	13,877.80	99,950.13	96,744.54	4,024.15	7,591.98		79.49	1,979.70	113,625.45
73,052.57	3,854.00	76,906.57	72,617.34	3,485.59	3,585.89	1,917.25	48.50	15.00	85,958.80
70,934.39	4,140.00	75,074.39	66,799.66	3,230.64	3,061.63	2,213.88	82.00	220.00	83,882.54
62,400.92	2,930.00	65,330.92	59,603.40	2,426.93	8,396.08		56.70	805.00	77,015.63
28,651.60		28,651.60	28,523.80	983.43	1,555.73		23.87	202.65	31,417.28
11,683.70		11,683.70	10,488.77	734.30	1,670.10		9.56		14,097.66
62,366.59	6,000.00	68,366.59	63,887.91	4,091.46	4,929.93		60.74	279.14	77,727.86
114,084.38	24,509.50	138,593.88	131,873.89	5,188.12	7,933.51	2,500.00	105.00	1,763.85	156,084.36
33,740.92		33,740.92	32,290.41	1,235.73	2,433.40		30.00	160.00	37,600.05
37,391.94		37,391.94	33,518.56	1,213.05	2,396.73		46.57		41,048.29
33,141.79	1,775.00	34,916.79	31,197.70	2,615.27	2,878.44	50.00	38.00	13.00	40,511.50
140,782.22	21,990.00	162,772.22	160,815.57	5,129.35	10,895.92	9,576.26	148.00	12,142.00	200,663.75
99,005.16	6,295.01	105,300.17	97,921.38	2,239.93	3,987.86		72.59	350.00	111,950.55
28,218.68	3,125.00	31,343.68	31,887.91	2,637.35	4,063.81		25.00	1,956.00	40,025.84
43,027.65	400.00	43,427.65	38,535.60	2,024.53	2,907.26		38.50		48,397.94
16,565.53	1,234.28	17,799.81	16,080.53	791.50	1,229.68		27.43	485.72	20,334.14
30,943.33		30,943.33	26,746.68	1,273 81	1,565.03		30.72	50.00	33,862.89
,066,464.84	93,155.59	1,159,620.43	1,094,736.58	46,983.88	77,827.91	17,528.61	1,005.67	22,538.24	1,325,504.74
78,893.27	9,576.48	88,469.75	82,298.69	4,770.09	4,490.66		63.35	487.78	98,281.63
40,973.84	445.00	41,418.84	39,147.48	1,004.64	1,135.46	125.00	40.00	113.00	43,836.94
38,499.84	5,541.33	44,041.17	43,039.01	1,262.94	1,574.43		48.13	674.15	47,600.82
45,428.60	3,500.00	48,928.60	51,842.48	1,446.04	3,761.93		41.30	6,831.40	61,009.27
43,301.81	4,600.00	47,901.81	43,979.83	1,241.79	2,075.88		34.00	112.00	51,365.48
6,618.57	348.00	6,966.57	6,828.87	421.14	216.75		11.36	114.00	7,729.82
21,199.13	6,000.00	27,199.13	28,877.49	225.67	1,896.50	60.00	30.00	4,715.16	34,126.46
14,009.72	2,700.00	16,709.72	15,670.28	371.52	434.30		15.00	300.00	17,830.54
5,194.80		5,194.80	4,931.48	123.36	182.60		8.75		5,509.51
34,105.65	4,125.00	38,230.65	35,973.40	1,087.29	1,634.92		38.16	1,053.58	42,044.60
29,512.93		29,512.93	29,401.13	676.60	2,153.00	40.00	23.09	2,098.00	34,503.62
38,869.90	2,725.00	41,594.90	40,738.93	1,093.79	1,771.66		35.00	132.50	44,627.85
43,265.07	4,225.00	47,490.07	42,812.80	1,648.04	751.10		41.75	130.00	50,060.96
22,459.56		22,459.56	22,665.38	905.95	614.15			80.90	24,060.56
25,395.17	3,470.96	28,866.13	26,983.42	1,152.34	1,244.56		38.06	1,471.78	32,772.87
56,036.19	10,800.00	66,836.19	66,461.27	2,201.97	3,420.73	127.41	49.73	153.83	72,789.86
76,823.48	12,010.00	88,833.48	85,001.49	3,332.96	1,629 03		56.40	895.03	94,746.90
37,210.12		37,210.12	35,625.20	684.57	1,094.80		40.00	22.50	39,051.99
81,009.87	8,466.66	89,476.53	77,750.42	9,079.41	10,170.27		66.69	76.50	108,869.40
31,682.00	5,200.00	36,882.00	35,285.96	719.00	1,260.14	40.00			38,901.14
39.00		39.00	30.00						39.00
770,528.52	83,733.43	854,261.95	815,345.01	33,449.11	41,512.87	392.41	680.77	19,462.11	949,759.22
85,184.02	1,125.00	86,309.02	71,282.91	4,541.93	8,049.82		63.94	64.25	99,028.96
47,435.94		47,435.94	38,617.18	5,512.79	3,550.52	225.12	21.84	530.00	57,276.21
28,507.23		28,507.23	25,633.65	3,698.93	2,888.20	100.00	20.00	3.00	35,217.36
298.45		298.45	437.83				2.78		301.23
48,000.58	4,775.86	52,776.44	46,839.29	1,888.51	3,329.91	60.00	50.10	165.00	58,269.96
35,413.36	187.50	35,600.86	32,479.04	3,461.23	1,488.38		22.26		40,572.73
57,653.85		57,653.85	51,939.83	5,536.59	8,461.48		23.91	702.29	72,378.12
22,367.41		22,367.41	19,604.61	2,709.58	1,506.86	60.00	23.17		26,667.02
61,345.25	3,850.00	65,195.25	59,478.71	2,539.49	5,455.51		69.79	1,071.00	74,331.04
9,779.74		9,779.74	10,391.89	1,801.54	1,284.66	2.00	12.00	10.00	12,889.94
30,740.47	187.47	30,927.94	22,986.49	3,458.70	2,702.13		21.50		37,110.27
48,607.06		48,607.06	39,330.76	6,268.17	3,156.54		24.50		58,056.27
43,488.43		43,488.43	37,095.68	6,603.11	6,274.39			101.00	56,466.93
33,135.77		33,135.77	30,447.35	3,676.41	5,493.58		25.00		42,330.76
694.35		694.35	753.21	350.46	15.00				1,059.81
35,979.24		35,979.24	33,694.97	3,244.42	3,252.41	25.00	27.94	256.50	42,785.51
48,393.15		48,393.15	43,672.32	7,267.83	5,784.26		27.03	2,000.00	63,472.27
68,935.01		68,935.01	56,874.47	8,204.92	12,149.51		33.84	19.00	89,342.28
45,421.59		45,421.59	37,557.29	4,556.66	3,714.12		30.42	50.00	53,772.79
751,380.90	10,125.83	761,506.73	659,117.48	75,321.27	78,557.28	472.12	500.02	4,972.04	921,329.46
44,661.29		44,661.29	41,875.07	9,494.97	1,741.76		22.65		55,920.67
33.50		33.50							33.50
85,644.37		85,644.37	78,222.93	9,543.54	8,207.52	2,911.70	42.31		106,349.44
52,724.14		52,724.14	51,825.23	13,085.45	4,224.03		40.00	3,100.00	73,173.62
34,336.85		34,336.85	31,233.22	4,602.66	3,848.65		21.60	160.00	42,969.76
32,608.61		32,608.61	30,636.42	5,000.00	2,971.52	50.00	19.68		40,649.81

FINANCIAL CONFERENCE REPOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibso

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1946	Total Pledged 1946	Student	Youth	Children	Total on Appropriatio 1946
	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS							
Southeastern (Continued):								
Memphis	$ 34,760.44	$ 4,639.56	$ 39,450.00	$ 38,500.00	.....	$ 1,440.96	$ 319.04	$ 41,210.0
Mississippi	37,815.75	3,533.99	41,349.74	34,000.00	$ 21.50	1,912.09	165.16	43,448.4
North Alabama	55,490.96	4,539.04	60,030.00	52,000.00	12.00	1,935.17	356.30	62,333.4
North Carolina	61,622.18	7,814.02	69,436.20	57,500.00	270.36	2,655.59	536.80	72,898.9
North Georgia	55,158.15	11,510.34	66,668.49	64,000.00	20.30	2,440.33	1,053.07	70,182.1
North Mississippi	27,199.23	2,775.77	29,975.00	26,000.00	.....	1,705.25	256.45	31,936.7
South Carolina	30,734.04	1,897.95	32,631.99	28,000.00	2.00	764.68	241.32	33,639.9
South Georgia	68,346.05	5,884.27	74,230.32	60,000.00	.....	1,723.20	266.77	76,220.2
Tennessee	38,892.50	3,462.50	42,355.00	38,000.00	.....	1,676.37	300.34	44,331.7
Upper South Carolina	32,404.54	3,160.46	35,565.00	30,000.00	7.00	1,414.24	128.40	37,114.6
Virginia	116,195.63	4,359.67	120,555.30	85,000.00	.....	5,623.62	277.51	126,456.4
Western North Carolina	65,895.97	7,627.11	73,523.08	60,000.00	.....	2,034.43	390.59	75,948.1
Totals	840,701.55	82,855.91	923,557.46	781,500.00	333.16	36,116.14	5,722.96	965,729.7
Western:								
Alaska Mission	333.00	60.00	393.00	300.00	.....	.....	.....	393.0
California	54,840.72	2,327.55	57,168.27	41,000.00	.....	1,386.45	404.25	58,958.9
Colorado	26,316.23	2,466.33	28,782.56	22,500.00	.....	292.82	384.23	29,459.6
Hawaii	830.70	85.25	915.95	.....	.....	149.19	.....	1,065.1
Idaho	7,348.09	127.13	7,475.22	6,000.00	.....	142.40	74.37	7,691.9
Latin American Provisional	30.00	.....	30.00	.....	.....	.....	.....	30.0
Montana	9,159.01	644.85	9,803.86	7,500.00	.....	151.40	131.36	10,086.6
Oregon	22,959.07	1,291.18	24,250.25	18,500.00	.....	991.70	402.78	25,644.7
Pacific Northwest	36,455.13	2,198.40	38,653.53	34,740.00	.....	1,143.64	631.81	40,428.9
Southern California-Arizona	137,213.00	6,280.58	143,493.58	130,000.00	.....	1,884.00	1,225.13	146,602.7
Utah	1,126.09	.....	1,126.09	1,124.00	.....	56.53	5.99	1,188.6
Wyoming State	4,255.00	445.00	4,700.00	.....	.....	50.20	33.35	4,783.5
Totals	300,866.04	15,926.27	316,792.31	261,664.00	.....	6,248.33	3,293.27	326,333.9
Central:								
Atlanta	820.87	214.00	1,034.87	1,025.00	.....	161.06	10.20	1,206.1
Central Alabama	925.00	35.00	960.00	950.00	1.50	4.50	15.85	981.8
Central West	528.75	71.25	600.00	600.00	2.00	44.25	26.25	672.5
Delaware	4,023.60	242.40	4,266.00	4,166.00	14.00	313.00	28.31	4,621.3
East Tennessee	859.45	18.00	877.45	600.00	.....	11.25	10.50	899.2
Florida	325.00	11.00	336.00	300.00	.....	29.00	3.00	368.0
Lexington	3,525.00	525.00	4,050.00	4,050.00	.....	237.90	77.00	4,364.9
Louisiana	1,310.00	85.00	1,395.00	1,630.00	.....	28.00	4.00	1,427.0
Mississippi	740.20	135.80	876.00	600.00	.....	10.00	6.00	892.0
North Carolina	916.50	125.00	1,041.50	971.00	.....	53.00	95.00	1,189.5
Savannah	318.00	5.00	323.00	300.00	.....	.....	4.50	327.5
South Carolina	963.50	64.00	1,027.50	1,229.00	34.00	34.00	34.68	1,130.1
South Florida	200.00	.....	200.00	200.00	.....	.....	2.00	202.0
Southwest	485.00	-15.00	500.00	450.00	.....	3.00	3.50	506.5
Tennessee	1,075.00	62.40	1,137.40	1,100.00	2.00	21.00	16.00	1,176.4
Texas	1,937.10	125.50	2,062.60	1,400.00	12.50	90.73	64.95	2,230.7
Upper Mississippi	281.15	3.00	284.15	300.00	2.30	.....	.....	286.4
Washington	3,318.98	706.02	4,025.00	3,150.00	.....	203.16	72.50	4,300.6
West Texas	856.76	83.65	940.41	1,000.00	4.00	6.00	9.00	959.4
Totals	23,409.86	2,527.02	25,936.88	24,021.00	72.30	1,249.85	483.24	27,742.2
Totals from Conferences	3,690,771.38	235,878.95	3,926,650.33	3,383,385.75	761.28	129,680.81	38,102.59	4,095,195.6
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Miss'ry and Deac. Temporary Disability F'd	.....	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowment and Restricted Funds	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:								
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....	.....	.....
Grand Totals	$3,690,771.38	$235,878.95	$3,926,650.33	$3,383,385.75	$761.28	$129,680.81	$38,102.59	$4,095,195.

R YEAR—1946

H CHURCH EXTENSION—THE METHODIST CHURCH

surer

DIVISION OF TOTAL RECEIPTS

eneral opriations	Conference Work	Total on Appropriations 1946	Total on Appropriations 1945	Week of Prayer	Supplies	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
41,210.00		41,210.00	42,268.65	8,614.56	2,477.88		27.20	79.39	52,409.03
43,448.49		43,448.49	39,673.65	6,560.23	2,509.73	1,500.00	25.00	518.00	54,561.45
62,333.47		62,333.47	58,689.46	7,577.90	4,391.33	254.30	34.11	654.94	75,246.05
72,898.95		72,898.95	63,769.41	9,945.45	6,345.75		47.50	516.55	89,754.20
70,182.19		70,182.19	70,796.61	7,892.02	7,712.94		200.00	4,420.85	90,408.00
31,936.70		31,936.70	29,230.97	4,800.85	2,952.31		20.49		39,710.35
33,639.99		33,639.99	31,211.72	4,308.28	3,045.62	40.00	22.82		41,056.71
76,220.29		76,220.29	72,399.78	9,535.02	7,002.53		32.00	34.40	92,824.24
36,710.60	7,621.11	44,331.71	43,657.04	5,046.37	2,109.60	105.00	20.66	213.80	51,827.14
37,114.64		37,114.64	33,902.02	4,745.62	3,376.98		26.15	2,089.50	47,352.89
126,456.43		126,456.43	112,304.11	17,655.83	6,655.49	15,000.00	90.00	100.00	165,957.75
75,948.10		75,948.10	69,270.01	8,149.03	13,724.88		53.91	13,406.60	111,282.52
958,108.61	7,621.11	965,729.72	900,966.30	136,557.78	83,298.52	19,861.00	746.08	25,294.03	1,231,487.13
393.00		393.00	250.00	63.87			1.00		457.87
57,796.47	1,162.50	58,958.97	51,737.03	2,973.50	4,051.83		36.42	814.46	66,835.18
26,397.11	3,062.50	29,459.61	26,100.42	1,245.45	2,276.00		25.00	775.32	33,781.38
1,065.14		1,065.14	779.96	67.02					1,132.16
7,691.99		7,691.99	7,790.02	608.17	644.66		5.68		8,950.50
30.00		30.00	29.00						30.00
9,586.62	500.00	10,086.62	8,490.06	546.60	1,548.50		11.60		12,193.32
24,644.73	1,000.00	25,644.73	23,191.16	1,545.26	1,796.12		19.06	100.00	29,105.17
37,452.79	2,976.19	40,428.98	42,136.01	2,087.27	4,358.74		30.00	545.92	47,450.91
113,202.53	33,400.18	146,602.71	145,055.27	6,671.28	9,383.08	5,547.00	67.50	12,223.20	180,494.77
1,188.61		1,188.61	1,338.59	68.67	101.25		1.67		1,360.20
4,783.55		4,783.55	4,142.50	385.00	67.00				5,235.55
284,232.54	42,101.37	326,333.91	311,040.02	16,262.09	24,227.18	5,547.00	197.93	14,458.90	387,027.01
1,206.13		1,206.13	1,106.48	42.43	50.00		4.50		1,303.06
981.85		981.85	1,135.70	15.00	33.55		2.08		1,032.48
672.50		672.50	664.00	120.97	21.25		2.10	5.00	821.82
3,196.31	1,425.00	4,621.31	4,430.25	218.08	240.55		10.00		5,089.94
899.20		899.20	686.74	99.00			2.75		1,000.95
368.00		368.00	422.10	10.00	37.00		2.50		417.50
4,364.90		4,364.90	4,193.44	5.00	66.00		20.00		4,455.90
1,427.00		1,427.00	1,766.52		222.00		2.50		1,651.50
892.00		892.00	439.37	60.00	99.00		13.00		1,064.00
1,189.50		1,189.50	1,103.08	94.14	198.25		7.00		1,488.89
327.50		327.50	283.00	64.10	57.00				448.60
1,130.18		1,130.18	1,255.18	95.70	239.50		10.00		1,475.38
202.00		202.00	209.00	55.00	8.30		1.65		266.95
506.50		506.50	465.00	10.00	44.50		1.25		562.25
1,176.40		1,176.40	1,113.70	28.65	169.45		3.00	26.00	1,403.50
2,230.78		2,230.78	1,803.11	146.67	203.50		4.00	15.00	2,599.95
286.45		286.45	231.50		11.50		12.00		309.95
4,300.66		4,300.66	4,047.30	178.13	147.46		11.00		4,637.25
959.41		959.41	575.45	243.40	17.00				1,219.81
26,317.27	1,425.00	27,742.27	25,930.92	1,486.27	1,865.81		109.33	46.00	31,249.68
,857,032.68	238,162.33	4,095,195.01	3,807,136.31	310,060.40	307,289.57	43,801.14	3,239.80	86,771.32	4,846,357.24
50,047.09		50,047.09	50,741.46						50,047.09
492.56		492.56	515.90						492.56
2,851.90		2,851.90	2,630.00						2,851.90
15,608.28		15,608.28	14,104.23						15,608.28
7,657.98		7,657.98	7,674.06						7,657.98
1,107.11		1,107.11	675.46						1,107.11
77,764.92		77,764.92	76,341.11						
				153 17	3,976.64	16,475.64		96,608.80	117,214.25
								165,114.22	165,114.22
								64,480.67	64,480.67
,934,797.60	$238,162.33	$4,172,959.93	$3,883,477.42	$310,213.57	$311,266.21	$60,276.78	$3,239.80	$412,975.01	$5,270,931.30

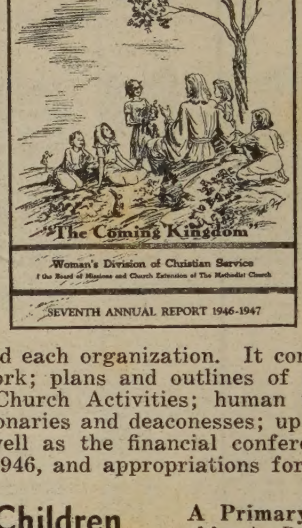
Seventh Annual Report, 1946-47

50 cents. Ready about March 25, 1947

"The Coming Kingdom"

Use the Annual Report for

STUDY
REFERENCE
PROGRAMS
SPEAKERS
PRAYER


"The Coming Kingdom"
Woman's Division of Christian Service
of the Board of Missions and Church Extension of The Methodist Church
SEVENTH ANNUAL REPORT 1946-1947

Interesting to **EVERY MEMBER**

Invaluable to **EVERY LEADER**

A "must" for every officer and each organization. It contains pages of factual information from our fields of work; plans and outlines of the Department of Christian Social Relations and Local Church Activities; human interest stories for program building; a directory of missionaries and deaconesses; up-to-date list of administrative and conference officers; as well as the financial conference report for the calendar year of 1946, and appropriations for 1947-48.

Approved Studies for Use With Children

***Theme:* India**

For Grades 4, 5, 6

Methodist Helpers in India. *By* IDA BINGER HUBBARD. A teaching unit of ten sessions to help juniors learn about and share in the work of The Methodist Church in India. For use in additional sessions. 25 cents.

Shera of the Punjab. *By* IRENE MASON HARPER. Story of a boy and a girl of an outcaste family who become Christians and go to a mission school. Reading book. 75 cents.

For Grades 1, 2, 3

Children Who Live in India. *By* META R. LINDSAY. A teaching unit of ten sessions to help primary children learn about and share in the work of The Methodist Church in India. For use in additional sessions. 25 cents.

Fig Tree Village. *By* GRACE W. MCGAVRAN. Story of a boy and his sister who live in a small village of India. Reading book. 75 cents.

A Sari for Sita. *By* NINA MILLEN. A picture story book. 25 cents.

***Theme:* The Christian and Race**

For Grades 4, 5, 6

Call Me Charley.* *By* JESSE JACKSON. Story of how a Negro boy made his way in the community. Reading book. 75 cents.

A Junior Teacher's Guide on Negro-White Relationships.* *By* JOSEPHINE NICHOLS. 25 cents.

We Sing America. *By* MARION CUTHBERT. A source book. 75 cents.

For Grades 1, 2, 3

Billy Bates.* *By* MABEL [illegible] reading book about a Ne[illegible]

A Primary Teacher's Guide on Negro-White Relationships.* *By* BLANCHE HOKE. 25 cents.

* The reading book and guide comprise a ten-session unit on Negro-White relationships. *For use in additional sessions.*

New Literature

Circle Packet. Designed to help leaders in planning circle meetings. Seven separate worship services based on the following topics:

"Thy Will Be Done on Earth" (Church in the Orient)
"Send Us Upon Thine Errand" (Personnel)
Let There Be Light (Educational Institutions, Home)
"Ye Have Done It Unto Me" (Medical Work, Home)
"To Heal All Manner of Disease" (Medical Work, India)
An Understanding Heart (Settlements, Home)
"Thy World Is Open" (Latin America)

with leaflets on the fields of work for factual information. 65 cents.

Activities for 1947. Plans for the program of Christian Social Relations and Local Church Activities. Free.

Check List. Prepared by the Department of Christian Social Relations for use in connection with the study of "The Christian and Race." 10 cents each; 2 for [illegible] cents; 6 for 35 cents.

Survey Graphic. January, 1947, issue on segregation. The most up-to-date information to help you in your study of "The Christian and Race." Contains a survey of the advances and set-backs in our own generation and the place of the church in these postwar years. 50 cents.

David and Margaret Home for Children, Inc., La Verne, California. A booklet containing the story of David and Margaret Home for Children. 10 cents.

FEB48W 26713A A27
MRS ALEX J HAAS
1908 ESSEX ST
BERKELEY 3 CALIF

Orders for the above may be[illegible]

Literature Headquarters:

420 Plum Street.....Cincinnati 2, Oh[illegible]

Distributing Offices:

150 Fifth Avenue.....New York 11, N.
83 McAllister Street.....San Francisco 2, Califor[illegible]

The retail stores of The Methodist Publishing House also [illegible] the literature of the Woman's Division of Christian Service.